











# CREESHINA trampling on the HEAD of the crushed SERPENT

PLATE VIII.



*a Corruption of the Grand primordial Tradition, preserved in India.  
To the Right Reverend Richard Lord Bishop of Worcester,  
this second plate of 'Creeshina trampling on the Serpent' is with  
unfeigned respect & gratitude inscribed by J. M.*

THE  
L I F E  
OF  
C R E E S H N A,  
THE EIGHTH  
*INDIAN AVATAR,*  
FROM THE  
B H A G A V A T P O O R A U N.

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PART THE SECOND.

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DETAILING THE EXPLOITS OF CREESHNA, AFTER THE  
DESTRUCTION OF CANSA, TO THE DEATH  
OF JARASANDHA.





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## THE LIFE OF CREESHNA.

WHEN Creeshna found that the eyes of Vasudeva and Devaci were opened to his real character, as Perebrahme, or Universal Lord, while there still remained so much for him to be performed on that earth, which, as an Avatar, he had condescended to visit, he again plunged them into forgetfulness. In consequence, they once more thought him their son, and beheld him and Ram standing before them in a posture of the utmost respect. Creeshna now began to bewail aloud the many evils to which they had been exposed on his account: he lamented that they had not even enjoyed the common gratification of parents in the company of their own children, the care of their education having fallen to the lot of Nanda and Yasodha. "Formerly," says he, "when men were infinitely more long-lived, their whole existence on earth was passed in the service of their parents; and now life is so short, your maternal comforts, O Devaci! have been, to my shame and regret, abridged of that little, but I hope to obtain forgiveness from parental commiseration." Thus did Ram and Creeshna comfort Vasudeva and Devaci, who most heartily rejoiced in the sight of their children, insomuch that even the milk started from the breast of Devaci, throbbing with transport. After this, the crown of the city and kingdom of Mathura was placed on the head of Ogur Scin, to whom, by right, it belonged; when Creeshna thus addressed him: "O rajah! do not refuse the government from the hands of a youthful destroyer of an usurper. May your reign be long and fortunate, and all rebellion and faction be for ever crushed! Be assured, that those of the tribe of

the Yadavas, who have left Mathura through the oppressions of Cansa, will all speedily return. Govern them with wisdom, and do not increase the tribute beyond that of former times, nor delight, like Cansa, in aggrrieving thy subjects." From that very day, Ogur Sein took upon himself the government of Mathura, and, by Creeshna's aid; his reign prospered exceedingly. Wherever Creeshna resides, prosperity must necessarily ensue; thus it was, while he abode in Gokul and Bindreben as the son of Nanda and Yasodha, and when he had cleansed Mathura from the filth of injustice and oppression, his parents Vasudeva and Devaci became most happy and exalted in their new-found progeny. One day Creeshna sent for Nanda and Oope-Nanda, and all the Gopas and cow-herds, and, in a posture of reverence, presented Nanda with his and Ram's thanks for all the favours bestowed on them by him and Yasodha; more, in fact, than could have been expected from natural parents, and then told him that it was necessary that *he* (Nanda) should go to Bindreben to console Yasodha and the Gopias. He then gave Nanda mighty presents in money and goods, and dismissed him with the other Gopas, who all returned to Bindreben in tears. Soon after, Vasudeva and Devaci, in council with the heads of the family and wisest of their Zennardars, reflecting that they had not hitherto been able to give Ram and Creeshna an education suitable to Khettris, and, according to the rites of the rajah tribe, desired that the Zennar might be duly conferred on them, and the ceremonies of the nuptial festival were now performed in a fortunate hour; they were bathed in the holiest waters, and were taught the Prohctee and Gayatree, and invested with the Zennar. On that day, innumerable cows and vast quantities of gold were given away. Vasudeva then sought for a complete tutor for his son; and, having heard of a famous Zennardar in Avengtee, he determined to send Ram and Creeshna thither. They went accordingly to Avengtee, and entered into the discipline of the tutor, and, by their extreme attention, so rivetted the esteem of Sendeepen, that he presently taught them the whole science of the

**Vedas.** Although, to save appearances, they staid some time in Avengtee as his pupils, yet, in fact, Creeshna learnt all the sciences in one day and night, and perfectly knew all the sixty-four Kela, to the great joy and equal astonishment of Sendeepeen, who had been used to see his pupils employ months and years upon only one book. Creeshna, after acknowledging his obligations to Sendeepeen, desired him to demand what he wished for most, as his Gooroodeekshnan, or tutor's fee. Sendeepeen begged leave to consult his wife before he determined on his request. The wife entreated, that, if it were possible to raise her two sons to life, that might be the boon bestowed. Sendeepeen accordingly requested of Creeshna to restore his two dead sons. Creeshna said it should be done; and then, with Ram, went to the sea-shore, when the Sea, assuming a human shape, came before him, and most submissively asked his pleasure. Creeshna demanded the two sons of Sendeepeen. The Deep replied, he had them not; but, if Creeshna commanded, he would demand them of PANCHAJANYA, the great Shankhe, or shell-fish, who was in his belly. Creeshna immediately leaped into the sea himself, and, seizing the Shankhe, tore it open. When he found them not there, he brought the Shankhe up with him for the purpose of using it as a trumpet, and going thence to the abode of Dherme Rajah, the god of justice, or Pluto, he there sounded the Shankhe. Dherme Rajah immediately appeared, and, making most profound submissions, entreated to know his commands. Creeshna demanded, as before, the two sons of his tutor Sendeepeen; and, by this command of Perebralme, these two young men became alive again, and Dherme Rajah presented them to Creeshna, who, with Ram, immediately took them to Sendeepeen, and, presenting them to him, said, "O Gooroo! demand of us something yet more, for our wish is to serve thee." But Sendeepeen answered, "O Ram and Creeshna! I am delighted with you to the soul; nor have I more to ask, but receive at least my blessing; and may the sciences you have learned of me remain for ever fresh in your memories!" Creeshna and Ram then taking leave of their



tutor set off from Avengee, and soon came to Mathura, and the people there received them like lost wealth restored.\*

\* Thus far the BHAGAVAT; and, to convince the reader how accurately just to the original is the Persian version, I shall here subjoin an account of the same curious fact from Mr. Wilford, taken, without an intermediate translation, from the Pooraun. It will also be valuable on account of the similitude which he has remarked it to bear to an Egyptian legend. "One of the wildest fictions ever invented by mythologists is told in the Padma and Bhagavat; yet we find an Egyptian tale very similar to it. The wife of Casya, (another name of Sendeepen,) who had been the gooroo, or spiritual guide, of Creeshna, complained to the incarnate God that the Ocean had swallowed up her children near the plain of Prabhasa, or the western coast of Gujarat, and she supplicated him to recover them. Creeshna hastened to the shore; and, being informed by the sea-god that Sanchasura had carried away the children of his preceptor, he plunged into the waves, and soon arrived at Cusha-Dweepa, where he instructed the Cutila-Cesas in the whole system of religious and civil duties, cooled and embellished the peninsula, which he found smoking from the various conflagrations which had happened to it, and placed the government of the country on a secure and permanent basis: he then disappeared; and, having discovered the haunt of Sanchasura, engaged and slew him after a long conflict, during which the ocean was violently agitated and the land overflowed: but, not finding the Brahmin's children, he tore the monster from his shell, which he carried with him as a memorial of his victory, and used afterwards in battle by way of a trumpet. As he was proceeding to Varaha-Dweepa, or Europe, he was met by Varuna, the chief god of the waters, who assured him positively that the children of Casya were not in his domains. The preserving power then descended to Yamapoor, the infernal city, and, sounding the shell Panchajanya, struck such terror into Yama, that he run forth to make his prostrations, and restored the children, with whom Creeshna returned to their mother

"Now it is related, by Plutarch, that Garmathone, queen of Egypt, having lost her son, prayed fervently to Isis, on whose intercession Osiris descended to the shades, and restored the prince to life; in which fable Osiris appears to be Creeshna, the black divinity."

This descent of Creeshna to the infernal palace of Yama to bring up the dead sons of Sendeepen naturally brings to our mind the descent of Hercules, on which our author elsewhere observes:

"In the Canopean temple of Serapis, the statue of Hercules was decorated with a cerberus and a dragon, whence the learned Alexandrians concluded that he was the same with Pluto. Serapis, I believe, was the same with Yama, or Pluto, and his name seems derived from the compound *Asrapa*, implying *thirst of blood*. The sun, in Bhadra, had the title of Yama; but the Egyptians gave that of Pluto, says Porphyry, to the great luminary near the winter solstice. Yama, the Sanscreeet regent of hell, has two dogs, according to the Poorauns, one of them named Cerbura and Sabala, or *varied*; the other Syama, or *black*; the first of whom is called Trisiras, or *with three heads*, and has the additional epithets of Calmasha, Chitra, and Cirmira, all signifying *stained or spotted*. In Pliny, the words Cimmerium and Cerberion seem used as synonymous; but, however that may be, the Cerbura of the Hindoos is indubitably the Cerberus of the Greeks. The dragon of Serapis I suppose to be the Seshanaga, which is described as in the infernal regions by the author of the Bhagavat." Asiatic Researches, vol. iii. p. 190.

Creeshna having, as we have seen, thus rapidly learnt the whole circle of sciences from Sendeeen, and being returned to Mathura, on a certain day called to him his kinsman Oodhoo, and, taking him aside, requested of him to go to Bindreben, and bear his salutations to Yasodha and all the Gopas, and particularly to the Gopias whom, most of all, his absence grievously afflicted ; announce to them his intended return the instant his affairs permitted, and, in the mean time, until they could obtain his personal presence, to exhort them to be constantly employed in YUG, which is his spiritual presence. Oodhoo, having accordingly received Creeshna's instructions, set out for Bindreben on the following morning, and arrived the same evening. He found all the Gopas and Gopias sitting in a melancholy attitude, and meditating on Creeshna ; the Zennardars at prayer, and the secular persons engaged in charity and other pious works, to obtain his presence. Nanda carried Oodhoo to his own house, and there refreshing him after his journey, anxiously asked him the news of Creeshna, of Mathura, of Vasudeva, and Devaci, and whether Creeshna meant to keep his former promise of coming to see them. In short, he became extremely garrulous, running over all Creeshna's miracles while a little boy, and declaring, that, from what Garga had told him, he knew Creeshna to be Bhagavan, Perebrahme, Pooran-Pooroosh, who was born for the protection of Devatas and Zennardars, and the relief of the oppressed ; as was clear from the destruction of Cansa, who had the strength of a thousand drunken elephants ; and of Keishee Assoor, who was also strong as a thousand elephants ; and from his breaking the bow, which was beyond the power of man. Yasodha then took her turn to speak, and said, she thought it very hard, that, when Creeshna was little, he permitted Nanda and Yasodha to be called his parents ; but now Devaci was become Nanda, and Creeshna was called Vasudeva : still, however, from having had the care of Creeshna's infancy, she thought her prerogatives greater than those of Devaci. Oodhoo silenced them, by saying, that whoever is constantly night and day thinking of Creesh-

na becomes exalted above all the three worlds ; and that it is pronounced in the Vedas and Smreete, that whosoever, at the time of expiring, shall retain Creeshna in his remembrance, he will infallibly become Peremookté, or thrice-blessed ; that Nanda and Yasodha were at the pinnacle of their desires, and that he knew even them to be Avatars of Devatas. Nanda again earnestly demanded if Creeshna would keep his promise in returning to Bindreben ? And Oodhoo replied, that Perebrahme was at all times present every where, just as fire, though concealed, is always present in wood : that it was not for a moment admissible, that, because he now called Vasudeva and Devaci his parents, he should forget Nanda and Yasodha ; for that the Preserver of the world has no parents, nor can be called the particular *parent* of any one, but is Creator of the universe. In the state of his precept existence he is to be considered as an Avatar, like that of Matsya, Kourma, Varaha, Nara-Sing, and others, which are all emanations of that tremendous power who is at once the Creator, Preserver, and Destroyer, of all things. “ We short-sighted men,” exclaims Oodhoo, “ resemble a child, who, having turned round till he is giddy, thinks the heavens and earth also turn round with him, and does not consider that the rotatory motion is all in his own brain. Thus, O Nanda ! are we bewildered in prejudices, thus are we grown giddy with pride, and know not the Creator. Now, therefore, O Yasodha ! think no more of Creeshna as your son, but as a being who is father, child, husband, wife, brother, and whatever you can think of that is dear among human beings, all centring in one object, and without that object there is nothing !” Thus did Oodhoo pass the whole night in discourse with Nanda and Yasodha ; and, at sun-rise, next morning went to bathe in the Jumna, dressed in a shining robe set with lovely jewels. As he drove along in his splendid carriage, in all houses which he passed, he heard the inhabitants at their different employments singing the miracles of Creeshna. He beheld all the Gopias in profound affliction for his absence ; and, as most of them were ignorant of Oodhoo’s arrival, they said

to each other, " Ah ! there is Akroor's carriage ! he is returned ; but, if Cansa had lived, he would have been devoted to instant destruction." Another supposed Creeshna had sent some other herald to inquire after them. A third observed that Creeshna had now other affairs to mind than to send after *them* ; while a fourth insisted that Creeshna did most certainly recollect them. Innumerable discourses of this kind met the ears of Oodhoo, all the result of affection and grief ; and he was astonished at the universality of the theme.

By the time Oodhoo returned from the water, the Gopias had learned that some one on the part of the Yadavas was arrived, but it was not Creeshna, and they all hurried to Nanda's house to learn news from Mathura. A sense of modesty, added to intense grief on account of Creeshna's absence, kept them for some time silent, but at length they broke silence, and overwhelmed Oodhoo with the multiplicity of their inquiries. Oodhoo, after many panegyrics on their fidelity, delivered Creeshna's message to them, desiring them not to mourn his absence, for, that there was no absence where there was mental *union*, as was the case between him and them. " Therefore, O Gopias ! betake yourselves to *Yug*, or devotion ; for that is the point at which no such thing as absence takes place." The Gopias, on hearing this, said to Oodhoo, " What manner of conduct is this, or what justice does Creeshna use, to give *Yug* (mental union) to us, and *Bhook* (corporeal union) to the women of Mathura ? Alas ! there is no mention made of *us* in Creeshna's assemblies ? Does he ever recollect that night in which we forsook our husbands and children to share his beloved embrace ? Will he ever mitigate the torments of separation which we now suffer ? As for ourselves, we do not for a single moment forget those nights wherein we obtained our hearts desire, and surely, O Oodhoo ! you will not fail to tell Creeshna of our inexpressible misery." Oodhoo stayed some months in Bindreben to console and comfort the Gopias, and satisfied them greatly by again and again repeating the words of

Creeshna, insomuch, that, to the people of Bindreben, his stay appeared but for a moment. Transported with passion, they shewed Oodhoo the places in the wood and by the water-side where they had tasted happiness with Creeshna. Oodhoo was infinitely pleased with their constancy, and assured them, in his turn, that Creeshna never had so much love and attachment to Lakshma, whose pure body is all one fragrance, and the bedam (almond) beneath whose foot for ever blows, as for them : that Lakshma had never known, even in a *dream*, that entire satisfaction which they had enjoyed with him *awake* : that, for himself, he only wished God would make him one of the happy Gopias ; and that, as Creeshna was to him a deity, so he esteemed them also to be Devatas ; for, that they were never separated from that sublime *Pooran-Pooroosh*. And now Oodhoo, with difficulty, obtaining leave to return to Mathura, Nanda, Yasodha, and all the Gopas and Gopias, sent separately their congratulations to Creeshna by Oodhoo, who, as soon as he arrived at that city, delivered an account of his mission ; of the exact state in which he had left Nanda, Yasodha, and the Gopias, and presented the congratulations of each separately by name. Creeshna was not insensible to these tokens of their regard ; for, on hearing the report, his eyes were moistened with tears of sympathy, and he resolved to seize the first opportunity of revisiting the scene where his childhood and youth had been so delightfully passed.

Creeshna recollecting that he had promised Koobeja a visit, in pursuance of that promise he one day went to her house, accompanied by Oodhoo. Koobeja was overjoyed, and, with her own hands, presented him the clothes, jewels, necklaces, betel, and sweetmeats, which she had prepared for the occasion. Oodhoo was greatly amazed at her beauty ; but she, with a conscious shame, beheld Oodhoo as an intruder, for Creeshna was the idol of her heart. Creeshna, observing the ardency of her passion, took hold of her hand, and, gently drawing her towards him, placed her by his side, and she was made happy as a Yogee is by the completion of his

Yug. What the devotee and the penitent often seek in vain (union with Deity) Koobeja easily obtained, and she persuaded Creeshna to stay some days at her house. Some time after, he went, according to promise, to Akroor's house with Ram, where his reception was equally warm and respectful. Akroor made him a most devout and submissive speech, and prophesied that he should slay the army of eighteen Kshoonees (or Kshouheences) now he had assumed the full splendor of his Avatar for lightening the burthen of the earth. Creeshna answered him with great tenderness and respect, as head of the Yadava family, and requested as a favour of him that he would go to Hastanapoor to bring certain intelligence of the state of affairs at that capital, where he had heard that, after Rajah Pandoo's death, Doorjoodhen oppressed his five cousins; Judishter, that ocean of modesty and tenderness; Bhicema, strong as the mountain Sumeru; Arjoon, the famous bowman; Nacul, renowned for his beauty; and Sahadeva, the wise and penetrative; in short, that he looked with an eye of extreme jealousy and ill-will on all the Pandoos.

Akroor, exceedingly happy at this commission, chose a fortunate moment for his journey, and went to Hastanapoor. There he first respectfully visited Bheekheem, and Dhrectrarashtra, and Doorjoodhen, and his brothers. He then went to the abode of the Pandoos, where he paid the profoundest reverence to Koontee, and severally embraced Judishter and his brothers, and made a proper obeisance to Dropeda, their sister, endeavouring by every means in his power to comfort the Pandoos. For the purpose of learning a true state of affairs, Akroor stayed some months at Hastanapoor; but, such was the general fear of Doorjoodhen, that no one ventured to tell him the truth. At last, Koontee had a private interview with him, and at that interview informed him of the secret of Dhrectrarashtra's weakness and Doorjoodhen's jealousy of the Pandoos, who were every where well spoken of, but against whom his fury had risen to such a height, that he had some time before presumed to put a venomous snake into their victuals and poison into their water. Koontee pleaded to

him her near affinity with Creeshna, as sister to Vasudeva, and sent a message to Creeshna, complaining that Doorjoodhen, like some fatal eclipse of the sun and moon, obstructed the rising glory of her sons, and imploring his assistance, since she herself and all her family placed their reliance solely on Bhagavan. Akroor comforted her as well as he could, and took an early opportunity of remonstrating with Dhreetrarashtra on the glaring injustice of his own and Doorjoodhen's proceedings. Dhreetrarashtra answered, that he felt the force of Akroor's arguments, but that his heart was blackened by the intense affection which he bore his children, and could not assume the colour of his good advice, which, like lightning, had, for a single moment, flashed upon the obscurity of his mind; that he knew, however, Bhagavan had been born for the purpose of relieving the burthens of the earth, and for the protection of his friends, and paid him all due reverence. Akroor, after having given his advice to Dhreetrarashtra, and hearing his answer, took leave of him, and Koontee, and the Pandoos, and returned to Mathura.

Akroor, on his arrival from Hastanapoor, communicated all he had heard to Creeshna, and immediately that all-wise Being resolved within his mind what should be done. Now the two wives of Cansa, Asep and Peranet, daughters of Rajah Jarasandha, monarch of the kingdom of Maghada, had continued in a state of the most profound grief ever since the death of their husband, and went weeping and wailing to their father. Jarasandha was exceedingly grieved at the intelligence, and, being moved with extreme pity for his daughters, swore an oath and performed sacrifice that, if he did not slay every one of the Yadavas in revenge for the death of his son-in-law, the guilt of the murder of Cansa should lie upon him. Accordingly he levied an army of three Kshouheences,\* and set out for Mathura. Creesh-

\* This is the word which often occurs written in Mr. Halhed's manuscript; but, in Ferishta, it is written COHEEN, and is there said to be a military body, "consisting of twenty-one thousand eight hundred and seventy elephants of war, an equal number of chariots, six thousand six hundred and ten horsemen, and one hundred and nine thousand three hundred and fifty foot!!!" *Creeshna at Judas.*

na, on hearing it, said to Ram, that, as he was come for the purpose of lightening the burthens of the earth and punishing the wicked, he would slay Jarasandha, but not at that time, having other affairs to transact of more immediate importance. In the mean time, there descended from heaven two carriages, the shining of whose jewellery was like the splendor of the stars, and in each carriage was a collection of various kinds of arms. Creeshna looked towards Ram, and asked his advice, as they two were the only protectors of the Yadavas, and as it was necessary to lighten the overburthened earth of Jarasandha's army. Creeshna then ascended one of the carriages, and made Dareke his driver, while Ram mounted the other carriage. Taking with him a few chosen troops, Creeshna sounded the dreadful Shankhe Panchajanya, whose roar re-echoed from earth to heaven, and both went to meet Jarasandha, whose army was affrighted and confounded with the sound of that wonderful shell. But Jarasandha himself, advancing before his army to the sound of trumpets and clarions, exclaimed, "O Creeshna! it is improper for me to meet you in battle, since I know you to be invincible by any hostile weapon of mine. How, therefore, can I possibly, on any equal ground, engage with you, since the very attempt to combat with an Avatar must infallibly draw down upon me a severe and just punishment. I will fight Balhadur. Now, therefore, O Balhadur! take care; for, with a single arrow, I shall dispatch your mighty spirit to Deva Loke." Creeshna desired Jarasandha not to praise himself, as he and Ram knew not each other's strength; and wherefore did he glory, since his relation Cansa had just obtained the merited fruits of his baseness? Jarasandha now became violently enraged, and overwhelmed Creeshna and Ram with a shower of arrows, like the sun in a cloud. The women of Mathura stood on their balconies anxious spectators of the battle: when Creeshna was obscured by arrows, they were oppressed with grief, but rejoiced exceedingly when by the flash they beheld the standard on which was the figure of Garoor. Jarasandha exhausted all his strength and that of his army to no pur-



pose; he could by no means obtain the victory. Creeshna then strung the all-conquering bow, and, drawing it, shot one arrow. With the stroke of that one arrow all the chariots, with the chiefs they bore, and the elephant-drivers, and their horses, with their riders, and the infantry, were all discomfited and slain. The blood streamed from the heads of elephants like rivers of red water from the mountains in the rainy season; the carriages were dashed about like ruined houses; the light of the standards was like the wood of a burning jungle; and there was a sea of blood flowing around, in which the heads of young warriors floated, while the jewels on their plumes resembled the shining of the sands, and the noble victims, expiring, exclaimed aloud Jeye! Jeye! Those that escaped fled in the utmost trepidation; but Ram pursued them, and, with his Moosel, (mace,) pounded to atoms all the bones of his adversaries. When Jarasandha alone remained alive, Ram seized him as a lion seizes a kid, and was going to strangle him; but Creeshna took hold of Ram's hand and prevented him, saying, that he himself would slay Jarasandha hereafter, when other more weighty affairs were finished. So they left Jarasandha at liberty, and returned to Mathura, where great rejoicings were made, and the Devatas rained flowers from the sky. Thus did Creeshna return triumphant into Mathura; and Jarasandha, defeated and ashamed, went alone to his own kingdom, resolving, as he journeyed, that he would immediately commence most severe austerities, and by that means acquire the power of taking Creeshna and completing his revenge. As he went along, some of the neighbouring rajahs, his allies, comforted him; reminding him that conquest and defeat were accidents; that it was the business of recluses to pray and mortify, and that of a monarch to fight. Stimulated by these and similar expressions, Jarasandha went into his own country, again levied a mighty army, and, in pursuit of the determined revenge he had vowed, came seventeen times more to Mathura with so powerful a force, that no human efforts seemed able to oppose it; but he was

each time defeated by the Giver of Victory, and fled each time with precipitation. On the eighteenth attack he brought, to assist him in its reduction, Kalee-Jeven : at which time Nared came to the latter, and acquainted him with Creeshna's delightful colour and fine dress, and all the marks and celestial appurtenances of the divine Bhagavan. This last time, when Kalee-Jeven came to Jarasandha's assistance, he took an army of three Crores of his own with him, and with that force came to Mathura and invested the city. Creeshna, on this, said to Ram, " O brother ! since the Yadavas suffer extreme hardships on my account, this time I will kill Kalee-Jeven, and afterwards Jarasandha : but, as the men of Mathura are so dispirited and alarmed, I am resolved to relieve their apprehensions, and to place them in a state of security while you and I are employed in battle." On that same day he commanded Vesookerma to found a city in the midst of the sea ; and, in obedience to his commands, a city was instantly built all resplendent with jewels. In it were to be seen bazars with beautiful shops richly decorated, and gardens adorned with the trees Pareejatek, the houses shining with chrysal, the stables for horses composed of iron and silver, golden vases over the door of every house, and innumerable temples, whence clouds of incense perpetually ascended. In one moment every thing was ready, and now Bhagavan took all the living creatures of Mathura and carried them thither as a Yogee enwrapt in his Yug. Having thus placed *them* in security, he advanced, together with Ram, to give battle to the invader.

While Creeshna pressed forward to meet the enemy's army, Kalee-Jeven recollected the description given him by Nared, viz. Narayen, with the Kemel, and Chakra, and Geda, and Shankhe, in his hand, and rejoiced when he saw these signs that he should take this conqueror, shining like the sun. Kalee-Jeven was not to be called a Mileech, (an infidel,) he was one of the first nobility, he was Peremebhektee, and obtained Percemooktee in being slain by Narayen. Kalee-Jeven ignorantly presumed to hope that he

should take Bhagavan, whom even the Yogee by Yug, and the devotee by devotion, and the penitent by mortifications, cannot reach. Shree-Bhagavan now advanced ; but, having formed his resolve in respect to the rajah, fled from him. Kalee-Jeven pursued him with celerity, telling him all the time it was unworthy of one, who called himself a Khettree, to flee ; and that certainly he would bring shame on Vasudeva, and lose all the renown he had already acquired. At length Bhagavan came to a wood where the Reyshee Metsye Gundhe was sleeping ; on whom he threw his robe, and retired into the thicket. Kalee-Jeven, in close pursuit, soon arrived at the same place ; and, thinking he had now caught his prey, drew in a hurry the yellow robe of Bhagavan from Metsye Gundhe's head, and spurned the sleeper with his foot ; at which the Reyshee awoke, and the fire of his eye falling upon Kalee-Jeven, who stood before him, instantly reduced him to ashes. This Metsye Gundhe was the son of Rajah Mándhata, who conquered wheresoever he turned his arms ; for which reason Devatas and men besought his assistance in their wars with their enemies. As Metsye Gundhe was extremely fatigued by the toils of war, and had not slept for a number of nights, Eendra and the other Devatas thanked him for the satisfaction he had procured them, and desired him, at length, to retire, and enjoy the refreshment of a long repose. They told him they had the power of conferring on him Dherme, Arthe, or Kamí, but that, without the favour of Bhagavan, they could not give him Mookt, or beatitude ; that, however, Shree-Bhagavan would one day bestow it on him. They entreated him, for the present, to repair by sleep the fatigues of war, and denounced, that, whoever should disturb and awaken him, should instantly by his look be reduced to ashes. Under these circumstances, Kalee-Jeven awoke the sage, and suffered the fate denounced. Creeshna then came forward in all the splendor of the Divinity, and was respectfully asked by Metsye Gundhe who he might be, and how, with his tender and beautiful feet, he arrived at that thorny place. Then, suddenly, as if in reply to his

own question, he exclaimed, "Thou art the sun! the moon! Bhagavan! Gopal!" adding, that he knew him from the splendor of his countenance, which had exchanged his darkness for light, that he acknowledged him for the superior of the three Devatas; and, after again asking by what earthly appellation he was known, told him that himself was Metsye Gundhe, son of Rajah Mandhata. Creeshna replied, that his names were like his bodies and his actions, *innumerable*: that even those who could count the grains of the universe could not number them. But that *now*, when he was come to lighten the burthens of the earth, to comfort the good and punish the wicked, he was called Vasudeva, after his earthly progenitor; that he had slain a number of Rakshas, and, lastly, Cansa: that there were reasons why he had brought Kallee-Jeven to that fate; and, as the Devatas had told him he should obtain Mookt from Bhagavan, and as in a former life he had been a sincere devotee to him, (Creeshna,) he bid him ask what he desired. Metsye Gundhe, recollecting that Garga had cast his nativity, and told him that he should one day enjoy a sight of Bhagavan, was elated with joy, and said, "O supreme Lord! how can MAN, who is the prey of Maya, (delusion,) praise THEE properly? Blinded by the passions, he spends the precious moments of existence in their service; and, like a frog secluded in a well, who knows nothing of the external state of things, is lost in oblivion. But now, by the advantage of beholding thee, my understanding is enlightened, and I know thee to be Bhagavan!" Creeshna replied, "O Metsye Gundhe! I know what is your desire, and it is granted, although the giver of the throne of the Chekrewertee cannot obtain it. He who gives up his mind to me and seeks no other support, I am his *possession* and *treasure*." Metsye Gundhe, after praises and thanksgiving to the Almighty, being aware that the influence of the Cali Yug was apparent, wherein men would become very short-lived and be immersed in depravity, thought it better to withdraw his mind altogether from the world. Taking leave, therefore, of Creeshna, he set out towards the north,

and, going to the mountain Gundhemaden, gave up his mind to the recollection of the Almighty Creator, beheld the Splendor-God, and became so absorbed as to lose all self-consciousness.

Creeshna, after this, came down by the way of the mountains, defeated the entire army of Kallee-Jeven, and sent all the booty and prizes to Dwaraka. Jarasandha set out in search of Creeshna, and, when he saw him, Creeshna and Ram went before him as if in flight. There is a mountain called *Nevedroog Naghen*, into the defiles of which they retired. Jarasandha rejoiced at this, assuring himself that no road was now left for their escape; collecting, therefore, a great number of faggots, and blocking up all the avenues of retreat, he set fire to them all at the four sides, and, concluding that both Ram and Creeshna were certainly burnt, returned triumphant to his own dominions. This mountain was eleven Yogans high above the earth, but Creeshna and Ram leapt over it in safety, and came to Dwaraka. Rajah Reevee gave his daughter Reeveete to Ram, and Creeshna took away Rokemence, daughter of Rajah Bhekhem, from the very presence of Rajah Seesoopal and Sal, as Garoori takes up a serpent in his talons. — Pereecheete demands some particulars of this unaccountable affair, and Sekedeva answers him, that Bhekhem was monarch of Redceme, and had five sons, Rokem, Akrej, Rokemrethe, Rokemmahoo, and Rokemmalce, and one daughter, named Rokemence, who, having heard much of the miracles and praises of Bhagavan, became almost frantic with love for him, and was dying for a sight of him. She made a vow, with heart and soul, never to accept of any other being for a husband than Bhagavan: he, too, having been variously informed of her beauty, was equally in love with her. Rajah Bhekhem and four of his sons were content to unite Rokemence with Creeshna, but the eldest, Rokem, was utterly averse; he thought Creeshna beneath them, and preferred Rajah Seesoopal both for his dignity and qualities; so, in compliance with the recommendation of his eldest son, Rajah Bhekhem commenced the nuptials of his daughter

with Seesoopal, son of Rajah Demkhookhe, monarch of Chendepere, but always in despite of Rokemence, who abhorred the union. When the time of marriage approached, she dispatched a Zennardar to Dwāraka with an account of her melancholy situation. The messenger soon arrived, and, going to the palace of Bhagavan, was ushered in, when Creeshna immediately descended from his embroidered throne and performed Dendevet, and received him with all possible marks of respect, to the surprise of the Yadavas, who did not think him worthy of so much honour, and spoke slightly of this behaviour: but Creeshna rebuked them, and very highly advanced the character of Brahmins as heirs of Brahma. “O Swamee!” said he to the Brahmin, “in whatever kingdom you reside there is peace and prosperity. O Brahma-Mooret! this day is fortune indeed propitious, since an elevated character like yourself is come to my city. Speak openly and truly for what purpose are you come that I may fulfil it.” The Brahmin, greatly pleased with his reception, said he was from Gundenpoor, and delivered Rokemence’s message, informing him how fervently that princess was attached to him, and that she had vowed with heart and soul to put herself under no protection but his, and that it was incumbent on him not to let the jackal seize on the food of the lion; that, for his sake, she had worshipped both Devas and Devatas, and now, perhaps, the son of Demkhookhe would obtain her, for the day of marriage approached; and, to celebrate the nuptials, Seesoopal had brought with him, to Gundenpoor, Jarasandha, and Sal, and Denteblicktra: “Come, therefore,” she added, “and slay these enemies, and release me from the anguish of suspense; contrive to get me out of my father’s house, or remain concealed near Gundenpoor, (*but how can the sun be concealed?*) and, when the women of my tribe bear me forth out of the city to worship the Dēva who presides over marriage, you may then easily bear me away. It is for you that I have long worshipped that Deva already: without your assistance I shall perish, and my blood will lie at your door; but nobles like

yourself never soil their hands with the blood of youth and innocence." Creeshna, on reading this Patee, and hearing the message of the good Zennardar, determined to satisfy Rokemenee's inclinations.

Creeshna took the Brahmin by the hand, and, ordering Dareke, his driver, to prepare his carriage immediately, desired the Brahmin to be seated therein. The horses were so fiery and unruly that Creeshna was obliged to seat *him* first and afterwards himself; he then again took hold of the Brahmin's hand that he might not be alarmed by the rapidity of the motion; for, distant as it was from Dwaraka to Gundenpoor, they performed the journey in one night. In the mean time, Rajah Bhekhem had made magnificent preparations for Seesoopal's approach. Learned Brahmins read the Vedas, the bridal women sung hymns, and intelligent sages consulted the Yejoor Veda for a lucky moment to perform the ceremonies and bind on the bracelets, while magnificent offerings of gold, silver, cows, rice, &c. were made in Rokemenee's name. Deinkhookhe, also, on his part, had made equally splendid arrangements, and set out with his nobles for Gundenpoor, besides elephants, and fine horses, and carriages, and numberless attendants on foot. They were met by Rajah Bhekhem, who with much ceremony conducted them into the city, and the whole cavalcade provided with lodgings suitable to their rank. Among these, Jarasandha, Seesoopal, Sal, and others, enemies to Creeshna, were in hopes that the Yadavas would attend this marriage, that so they might seize Creeshna and Ram. Creeshna set out first alone, and Ram followed with a puissant army: but, as they did not arrive when the day of marriage came, and Rokemenee's Brahmin was not then returned, she went to her balcony, and, with great anxiety, stretched her longing eyes towards Dwaraka, bewailing her lot, ardently addressing Bhagavan, who knows the heart, and weeping exceedingly. At this time her left arm began to start, at which she rejoiced much, taking it for a happy omen; and, after a little time, looking again towards Dwaraka, she beheld

an army approach, and recognized the standard for that which she had heard belonged to Creeshna, and soon after espied her Brahmin returning. At this moment her exultation exceeded all description, and she gave him a most gracious reception for having so well performed her commission. Soon after, Rajah Bhekhem heard the news of Creeshna's coming from Dwaraka to Gundenpoor, and then recollected how desirous himself had been for an union between him and Rokemenee, if Rokem had not opposed it. In consequence, he went out to meet Creeshna with all possible civility and respect, and attended him into the city with every offer and office of hospitality. His arrival occasioned a prodigious ferment through the whole town; for, neither man nor woman was ignorant of the wonderful feats of Creeshna, and they all ran forth to behold him, with one voice exclaiming, "O Vidhata! make this a day worthy of conquest and victory for Rokemenee, for whom Seesopal is by no means qualified." On the day of marriage, after various preceding ceremonies, the women led Rokemenee out of the city to worship Ambeka-Deva amid a multitude of singers and musicians, and guards ranged on all sides. When they came to the place of worship, the guards, &c. remained on the outside of the temple, and the musicians, &c. with a vast crowd, stood before the door. Rokemenee and the women went in, the former praying to Deva Bhavani to unite her with Bhagavan, as had been the incessant tenor of her prayers. Then she washed her hands and feet, and went through all the preparations for the Pooja; but, when she bowed her head in the Dendevet, she said, in her heart, "O Deva Bhavani! to thee I bow for the desire of my soul, which is Creeshna." With Rokemenee all the women joined in that ejaculation who were present and assisting in the preparatives of the Pooja. On that day Rokemenee fasted the whole day, remaining in profound silence, and, on going away, bowed her head to the ground on the Deva's threshold. Rokemenee had then a lotus flower in her hand, and a ring of valuable jewels on her finger, so resplendent, that the Apsaras



beheld it from heaven, and said, "This cannot be Rokemenee? it is Ambeka-Deva herself." In short, her beauty and elegance struck even æthereal spectators with astonishment, and the guards, in a transport, fell down before her, unconscious that their bows escaped from their hands. Rokemenee, in hopes that Bhagavan would appear, walked very slowly forward; and, as the procession for the performance of the Pooja was of great length, her hair was wet with perspiration, resembling the morning dew in the cup of the hyacinth. Looking on all sides earnestly round, she soon perceived an army approaching, which she immediately conceived to belong to the monarch of her heart; and, in the excess of her joy, her feet refused to move forwards. Creeshna, like a ravenous lion, (with Balhadur before him,) burst through the throng, and, taking Rokemenee by the hand, placed her instantly on his own carriage, and carried her triumphantly away. Numbers of the guards, mounted on the fleetest horses, beheld the scene with amazement and stupefaction; and, when the news came to Secsoopal, and Sal, and Dentebeektree, and Poorende, they were overwhelmed with grief and vexation. But Jarasandha was more inflamed with anger than all, and, in his rage, exclaimed, "This is surely most astonishing, that, in the presence of so many crowned heads as are here assembled, this cowherd should make so bold an effort, and succeed in taking away Rokemenee!"

The several rajahs, however, immediately set out and pursued Creeshna with their respective armies; and Creeshna and Ram, aware of that pursuit, drew in their reins, and waited for them in serene composure. Then all at once began to rain a storm of arrows upon Creeshna and Ram, which Creeshna parried with his arrow; but Rokemenee, who had never seen a battle, was exceedingly terrified at the shower of arrows that fell around her, and clung close to Bhagavan, who bidden her be of good courage, and observe how quickly he would slay them all. Balhadur took his weapons, the *Kel* and *Muscl*, and with them slew the elephants, broke the

chariots, and levelled with the dust both horse and horseman, while, with his foot, he spurned all the infantry to death. Only Jarasandha, and Seesopal, and Sal, and Dentecktree, and Poorende, remained alive, and attempted to save themselves by flight; but Creeshna caught Seesopal alive, and, after much scoffing and ironically declaiming on the fickleness of fortune, observing, that he himself, after defeating Jarasandha seventeen times, was worsted the eighteenth; although he gloried not in victory nor despaired in defeat; and even now he did not vaunt, though he had carried away Rokemence from so numerous an assemblage of monarchs. After these bitter taunts he gave him his liberty, and Seesopal slunk away with downcast and sorrowful looks, while the Yadavas acquired prodigious booty from their routed enemies. Rajah Bhekhem soon heard of this defeat and of the slaughter of the armies, which made Rokem all on fire with rage and jealousy, and, taking his arms, he swore, in presence of all the rajahs, that, if he did not take Creeshna and Ram prisoners, he would no longer be accounted a man. Immediately assembling an army of one Kshouheenee, and, filling his quiver with arrows, he set off to give them battle. When he approached them, he exclaimed with a loud voice to them to stop, and not consider him as another Seesopal. Creeshna immediately checked his horses, and Rokem again began to threaten what Rokemence's five brothers, so well known throughout India for their valour, would do, and declared that those whom Creeshna had hitherto conquered were not true Khetrees. After vaunting for some time in this manner, he discharged three arrows successively. Creeshna parried them with his own arrow, and then shot six others: with four of those he killed the four horses of the carriage, with the fifth he extended the charioteer senseless, and the sixth cut away the flag of his standard. Rokem instantly launched at his foe five arrows, but they all missed. With another arrow Bhagavan broke his bow, and Rokem then had recourse to his other arms, and alternately used his spear, his gun, his battle-axe, and every other weapon he possessed,

all of which Creeshna broke with his arrows, so that Rokem was reduced to a state of inactivity and disgrace; and with grief and rage approached Bhagavan as a moth flies round a taper, irresistably attracted by its splendor. Creeshna drew his sword, and was going to cut off his head, but Rokemence started up trembling and affrighted, which averted Creeshna from his bloody purpose, and made him smile. Rokemence acknowledged her brother's guilt, but pleaded successfully for his life; so Creeshna only tied his hands behind his back, and, with another arrow, struck off all the hair from his head and beard, while Ram and the other Yadavas slew the whole Kshouheenec of troops. Ram laughed exceedingly when he came to Creeshna and saw the unfortunate plight to which Rokem was reduced, and said, it would have been a thousand times better for him to have been slain in battle, when he would have gone instantly to paradise, than to be reduced to such a disgraceful figure; for that even his own wife must now desert him as an object of disgust and horror. Then turning to Rokemence, he said, "Be not angry with me, for JOY AND GRIEF ARE BORN TWINS FROM THE WOMB OF ETERNITY." And now he ironically remonstrated with Creeshna for his *cruelty*, while the warrior's best attribute was *mercy*. In the mean time Rokem was tortured with anguish; and, in despair, reflected on the oath he had taken in presence of all the rajahs, he himself being now a captive instead of Ram and Creeshna; and, dreading to shew his face among his friends, stayed where he was. Rajah Bhukhem presented to Creeshna the accustomed presents for the marriage-portion, and took leave. Thence Creeshna went to Dwaraka, where very great rejoicings were made for his return. They had all heard the account of his carrying away Rokemence in the presence of so many crowned heads, and of the flight of Jarasandha and the other noble warriors, as well as of the state to which Rokem had been reduced. Devaci met Creeshna and Rokemence at the door of the palace, and conducted them to the bridal apartments.

Rokemenee having thus attained to her heart's desire, passed the time of her marriage with satisfaction ; and, proving with child, Kama-Deva, the Hindoo God of Love, assumed an Avatar in her womb. In due time she brought forth a son of the most perfect beauty, who was named Predemne, for that, in Hinduvi, is a name of Kama-Deva. Setere, a Ditya, who had an old grudge against Kama-Deva, knowing of this Avatar in Rokemenee's womb, watched an opportunity, stole the embryo infant, threw it into the sea, and returned home happy. The instant Predemne reached the sea, he was swallowed up by a fish ; and some fishermen, happening to cast their nets at the same time, caught this fish, which, being exceedingly rare and precious, they carried it for their hire to Setere Ditya, who rewarded them very liberally. When the fish came to be cut up, a child was found in its belly, which Setere recognized for that which had been cast into the sea. Now Setere, out of spite, had before stolen away Reteë, wife of Kama-Deva, and kept her at his house, and, at this time, resolved to give the foundling to Maya Reteë. He told her that it was Creeshna's son, that her husband Kama-Deva had assumed an Avatar in the womb of Rokemenee, and therefore ordered her to bring it up as became so illustrious a progeny. Some days before this, Nared, the Gossayne, had come to Maya Reteë, and told her she should soon be happy in the sight of her husband. She now recollected Nared's words, and took the child with great pleasure and reared it with maternal tenderness, but concluded it to be her husband. When he approached towards adolescence, all the women in Setere Ditya's house became enamoured of him, and the fame of his beauty was spread through the world. Setere Ditya possessed the art of juggling, and imposture, and invisibility, and of soaring up to heaven, or passing under the earth, and a hundred other such feats besides, which Maya Reteë having seen practised from time to time, had contrived to learn, and well knew the whole science by which to render another abject and be yourself superior. So one day she said

to Predemne, " O Bhagavan Narayen ! you know not whose son you are nor how you came here : " and then she told him of his birth and the other circumstances related above. " I have now," added she, " for a long time attended you, considering it as my chief happiness to wait on you ; but, O Natha, Rokemennee grieves and pines for your hard lot : take my advice, slay Setere Ditya, and rejoice your father and mother with a sight of yourself. But Setere Ditya is possessed of much of the science of Gandharvas and Rakshas, of which you have no knowledge ; first, therefore, you shall learn them of me, who know them all well, that so you may overpower your enemies, since it is otherwise quite impossible." So she taught him them all ; and, when he became powerful, he constantly insulted Setere Ditya in discourse, and was always seeking occasions to quarrel with him. One day he provoked him to personal combat, and Setere Ditya, exceedingly enraged, twisted on himself like a snake, and, with a battle-axe, aimed a stroke at Predemne, which he by his skill avoided : then Setere put in practice the art of Vidya-Maya, which he had learnt from Maya Ditya, but Predemne knew the antidote to that also ; and, whatever art or device Setere Ditya brought in play, they were all of no effect ; Predemne defeated them all and exhausted all his skill. Had Creeshna at that moment beheld Predemne's prowess and management, he would have bestowed the whole world upon him. When all Setere's efforts were at an end, Predemne drew his sword and cut off his head. Such had been the fear and terror of Setere, that neither in Deva-Loke nor in Bhoo-Loke had any one dared, for a long time, to celebrate a Yug or undertake any pious work ; and, when he was slain, both Devata's and men all uttered blessings on his destroyer, and the Devatas, as a present to Predemne, rained flowers from heaven, and in every place were heard the praises of Creeshna from whom proceeded this glorious progeny. Retee one day called to mind the art of flying, and began to fly along with Predemne, and, flying in the air like rain with thunder, they came at length to Dwaraka and

alighted in Creeshna's court-yard. Predemne was the exact resemblance of Creeshna, so that all the women who saw them were astonished, and thought it was Creeshna who had brought another wife along with him ; and, flocking round them, those, who recollected Predemne's birth, apprehended this might be the son of Rokemenee. That princess, who was absorbed in grief for her son's absence, no sooner heard this news, than she ran towards the place, and, as she approached her son, *the milk started from her breasts*. Upon questioning him who he was and who was his mother, Predemne made no answer, and Rokemenee thought both that he was like her son and of the same age, and at length she perfectly recognized him. Predemne clung to his mother's breast, and Rokemenee's long anguish was changed into unspeakable satisfaction. Vasudeva, and Devaci, and Creeshna, and Ram, and all the Yadavas, were exceedingly rejoiced at this event. Shree-Bhagavan, the preserver of the world, knew well enough the circumstance of Setere Ditya's stealing the child, but had concealed it ; for, no one penetrates his secrets. Predemne acknowledged his father and mother, and was congratulated and revered by all the nobles ; and men and women were all in love with his countenance, and wished to be perpetually in his company.

Creeshna, about this period, from his great affection and friendship for the Pandoos, returned to Hastanapoor, and they, like dead men revived, went out to meet him. Creeshna acknowledging Judishter for his senior, went forward to salute him with his eyes fixed on his feet, and laid his head at Judishter's feet and also at Bheema's, and took Arjoon in his arms, while Nacul and Sahadeva kissed Bhagavan's feet. After seeing the Pandoos, Creeshna waited upon Koon-tee, who, covering his head and eyes, took him in her arms and wept. Bheema, at the same time, smiling, told her it was a day to rejoice in and not to weep. Koon-tee then spoke for some time of the difficulties to which her children had been reduced, and that all her reliance was placed upon Creeshna. After her, Judishter opened

his mouth in praise of Bhagavan, and said, " Surely I have performed some extraordinary acts of piety in a former life, since your august foot, which neither the Yogee by Yug, nor the *Tepeswee* by *Tepe*, can obtain, hath vouchsafed to come to me !" and recommended himself to his divine protection. Creeshna staid a full year in Hastanapoor to gratify the Pandoos : and one day he mounted Arjoon's carriage as driver, and they went together to the forest, and in Arjoon's ensign was the figure of an ape. On that day Arjoon hunted, with great success, lions, tigers, bears, boars, and transfixed very many stags with his arrows, so that he sent some of the venison to Rajah Judishter ; and, being dry with the fatigue of the chase, he went to the bank of the Junna to drink of the sweet and clear water, and they sat there some hours looking at the waves, when, by chance, they saw a beautiful girl who seemed earnestly looking after some person. Arjoon, by Creeshna's desire, went up to her and asked what she sought after, thus wandering alone in the desert ? She answered, " Koorneste, I am the daughter of the Sun, and am in search of a husband, being determined to have none but Creeshna : and, if you should say that Creeshna will not have me, alas ! alas ! that granter of the desires of the world, and understander of the situation of his suiters, will surely at some time be propitious to me. *Kaleenderee* is my name : my father made me a place here in this water to stay till Creeshna should arrive." Arjoon, coming to Creeshna, began to laugh exceedingly, and wished him much joy of the adventure ; for, that the girl had been in search for him, and now she had found him ; and how happy his destiny was, that, wherever he went, the handsome girls followed him. Creeshna then placed *Kaleenderee* in the carriage, and they went to Hastanapoor, where he ordered *Vesookerma* to build her a fine house, which was finished that same day, and *Kaleenderee* resided in it, and he indulged her in all the wishes of her heart. Creeshna thus staid one year in Hastanapoor, which seemed but a single day to his friends. When that year expired, Kama-Deva presented him with

a bow, with two white horses, with a quiver that was never empty; and a shield for Arjoon; and Maya, the Ditya, whom Arjoon had preserved from the fire, built him a Devankhanch, or council-chamber, all of chrystal, which the jealous Doorjoodhen beheld with rage and envy. Creeshna having thus powerfully manifested his protection of the Pandoos, returned to Dwaraka, taking Kalcendere with him. Nanda and Sheedher, the two brothers of the monarch of Avengee, had a sister named **MHIRBINDA**, whom, according to her own eager desire, they married to Creeshna, although Doorjoodhen, who had particular intimacy and friendship with Nanda and Sheedher, out of malice, did all he could to prevail on them to hinder the match between Creeshna and their sister; but, as Mhirbinda had determined to espouse none but him, they gave her to him.

Rajah Koosale, monarch of Kooselya, who was also called Mekhenjeet, had a daughter named **SEETA**, and in his circar were seven bulls. He had made a promise, that, whoever should overcome these seven bulls, he would give his daughter to him. Creeshna having heard of this promise went to Kooselya. Seeta had knowledge of his coming, and said to herself, "My felicity will then only be complete when the son of Devaci shall make *Pangrehen* with me. The print of the foot of that Yadoopetee is like the flower on the head of Brahma who sprang from the lotos, and Roodra Mahadeva is ever in search of that place; the honour, therefore, of kissing that foot is reserved for the fortunate alone. Neither is it repugnant to his mercy to attend to my prayer: for, although that august personage hath no desire for any beautiful women, yet it is his peculiar excellence not to be forgetful of any one that seeks him. O I shall feel myself raised to the state of a Devata could I but be enrolled in the list of his attendants!" Creeshna, arriving at Kooselya, told Mekhenjeet, that he had long been desirous to see him; and, as he had recently heard of his promise concerning the conquest of the seven bulls, he was



come to combat with them. "Although," said he, "O Mekhenjeyt ! I am not on a level with monarchs, and have no intention to make myself equal with the mighty, yet, as in this case no difference is expressed between high and low, chance must decide the event." Rajah Mekhenjeyt answered, that the truly great never praised themselves, that Creeshna's fame was not unknown to the world, that he was very happy to see him ; and that, if he had visited him sooner, the proclamation for a public competition and contest should never have been made. Creeshna then asked where the seven bulls were. The rajah told his servant to prepare a place for the conflict, and great numbers of rajahs and rajahpoots were collected to behold it ; while Creeshna prepared himself to attack them. The seven bulls were brought in bound with chains of iron : the very sight of them diffused a general terror, and it was difficult to loose their chains. Creeshna, dividing himself into seven distinct persons, intrepidly approached the bulls, and, like a child taking a goat by the ear, caught them all seven, put a halter into each of their nostrils, and made them perfectly submissive and tame. Rajah Mekhenjeyt rejoiced exceedingly that the performer of this feat was Yadoopetee ; the Devatas in heaven, as well as men on earth, were all gladdened by the event, and, in a fortunate moment, Rajah Mekhenjeyt married his daughter to Creeshna. At that happy marriage Devatas and Vidyadherers attended in transport : the mother of Secta too was at the summit of bliss. Rajah Mekhenjeyt gave as a marriage-portion 10,000 milch-cows, 3,000 pounds weight of jewels, with very valuable chains, 9,000 elephants, 90,000 carriages, ten times as many horses as carriages, and ten times as many slaves as horses, and, besides these, other articles out of number ; after which Creeshna departed. The other rajahs all conceived extreme envy and jealousy that so very beautiful a princess with such prodigious wealth should be taken away by Gopal ; therefore, collecting their troops together, they pursued Creeshna ; but, such was their appearance, that one would say they were a parcel of vagabonds and beggars come out of

the city to demand charity; and, when they came near, they all hung their heads down upon their breasts. Then Arjoon, who was with Creeshna, turned about, and strung his famous bow Kandeava, when they all fled away from that renowned warrior like a huge flock of kids from a wolf, and Creeshna, by gentle and easy stages, proceeded on to Dwaraka. There was a rajah named Soot-Keret who had a daughter named BHEDERA, whom he married to Creeshna in spite of his sons, who opposed the match. There was also another rajah who had a daughter named LECHIMEENA, who had been adopted by Sooneter, and from him Shree-Creeshna had her in the mode of Pangrehen. These are the eight NAYEGA whom Bhagavan first espoused; and now will be given an account of a great number of rajah's daughters whom he released from the captivity in which they were kept by Bhoom Assoor Ditya.

Bhoom Assoor Ditya, son of the Earth, was so mighty and powerful, that he threw even Soorg-Loke into confusion, and drove Eendra from Eendra-Pooree, and set up his own government there, after grievously harassing Eendra. Then leaving a deputy of his own in Soorg, he returned to his own city, which was called Prag-Jothek; and he had round his castle a defence of fire, and water, and poisonous snakes, and a white mountain like quicksilver. One day, See-te-Bhavani expressed a wish to see the trees of Soorg; and Creeshna, immediately taking her along with him upon Garoori, said, "We must first see the person who has driven Eendra out of Soorg;" so they went to the city of Prag-Jothek. Bhagavan first, with the arrow of his might, threw down the quicksilver mountain, and Garoori, by his command, devoured all the castle of snakes. He commanded the rain also to descend in so violent a manner, that the castle of fire was reduced to ashes; while, from the fierce look of that Lord of the three Lokes, the castle of water was dried up. Then he sounded his Shankhe Panchajanya, and the hemisphere re-echoed with the noise: at the sound thereof, the hearts of all the pious persons in that city were turned towards Creeshna,

while those of the guilty were struck with fear and amazement. Bhoom, with his five heads, was at that time asleep; but, as the noise awakened him, he began to reflect that on earth he had left no mighty warrior alive, and that in Soorg no one was greater than Eendra, whom he had thrust out from Eendra-Pooree. He, therefore, came forth in a great rage, terrible as the sun of the last day, with a Treesoole (trident weapon) in his hand, and, seeing Creeshna, struck Garoori on the breast, at the same time bellowing with a mighty voice from each of his five mouths. Treesenek Ditya, one of his servants, now came forward and represented to him that he demeaned himself in this paltry engagement, and offered to take it entirely upon himself. Treesenek had a Geda in his hand, which he struck with all his might at Bhagavan, who shivered it with his Van. Treesenek took another Geda, which Creeshna parried, and asked Secte-Bhavani if she was afraid, adding, that there was no cause for alarm or grief. Creeshna then urged Garoori a few steps forward, at which time he cut off Treesenek's three heads, and turned them round, as Eendra, with his Kothare, cut off the tops of the three branches of Soomeeroo. Treesenek had sons, whom he called Rehceberwen, who, being exceedingly affected with their father's death, and knowing Bhoom for their lord and protector, came to the conflict and prepared to fight with every species of weapon; but they wasted their strength in vain, their utmost efforts were of no avail, for Creeshna broke all their weapons like a grain of Sesame. He then severed each of their heads from their bodies: and, by the efficacy of Creeshna's omnipotence, the hands and feet of all the soldiers fell from their arms and thighs. Bhoom, now, in great anger, driving his elephants before him, advanced towards Creeshna; and, at that time, in the sight of Bhoom-Assoor, clouds and thunder only appeared. Bhoom Assoor, with the assistance of Maya, sometimes rose up like a fire, sometimes like water, sometimes like a burning wind, and sometimes like a violent rain, and thus discharged his arrows. But Creeshna so collected his own Maya that the mightiest

exertions of his art were entirely fruitless. Those, who were mounted on elephants, Garoori, with his wings, hurried up into the air; those who were in chariots or on horseback, with his talons and claws, like a file, he grated to pieces; while those who were terrified sought their safety in flight. Bhoom, however, did not once turn his back; but, fixing his foot firmly on the ground, and taking a spear in his hand, he whirled it over his heads, and threw it at Creeshna. Now, though the spear was more ponderous than was ever before hurled from a human arm, yet it fell on Creeshna's body lighter than a flower; and, when Bhoom Asoor had exhausted all his rage and strength, Creeshna, taking a Treesool, cut off all Bhoom's five heads as he sat upon his elephant, and threw them to the ground. All the Devatas rejoiced at the slaughter of Bhoom, and rained down flowers from heaven. The Earth, which was Bhoom's mother, came to offer service to Creeshna, and presented him with a Koondel of great cost, and a Vengeance-Mala, and other very valuable articles, and made a long speech to propitiate Creeshna; entreating, that, although Bhoom had been most criminal, yet, as his Avatar took place for the express purpose of lightening her burthens, that still he would let her behold with her own eyes the extent of his mercy to the defunct. The Earth, indeed, was with heart and soul devoted to Creeshna, and he in return gave her son Mookt. Bhoom Asoor, by force and violence, had carried away every rajah's daughter who he had heard was beautiful, so that each day when any of those ladies came before him, he beheld her, indeed, with his eyes, but immediately thought no more of her. Perasere, the Reyshee, hath observed that he had collected 16,000 of these girls, and other Reyshees say they exceeded that number. Creeshna, after slaying Bhoom, entered his house, and at last came to these young ladies, who, having heard of Creeshna's miracles amid all the calamities of their captivity, had rested their whole reliance upon him for their release, and had heard his person described; so that, the moment they saw him, they conceived him to be the deliverer of

the world. They all respectfully rose up and most submissively addressed him, praying for relief; adding that, though they were not Hooris, they were desirous at least to be the slaves of his palace, and wives, and the very Dasces (slaves) of his Dasees. Creeshna sent these 16,000 girls, and prodigious wealth, and the elephant Iravet with four teeth, and 6,400 white elephants, and besides them very many other elephants and carriages without number, and horses of the first race, to Dwaraka; and himself, with Secte-Bhavani, proceeded to Eendra-Pooree, whither Eendra had gone after the slaughter of Bhoom Assoor. Eendra, with all his thousand eyes, could not be satisfied with beholding Creeshna, but saluted him with mingled joy and reverence, and prostrated himself seven times before him. Creeshna gave the ear-rings and necklace which he had received from Bhoom's mother to the mother of Eendra. Eendra, with his hands joined before him, said he had brought the tree of Pareejatek according to order, and he laid it on Garoori's back; so, when Creeshna returned to Dwaraka, the tree was planted in Secte-Bhavani's court. Thither came the bees of Soorg attracted by the blossoms of Pareejatek; and Creeshna, in an instant, multiplying his own person into 16,000, went to the palace of each, and, by joy and pleasure, dissipated the grief and pining of them all. Those young and modest creatures knew not at first how to behave, but hung down their heads with mingled shame and bashfulness. Creeshna saw their confusion, and taught them how to look and how to laugh; he behaved with such kindness to them, as greatly increased their affection for him; and, in a short time, instructed them in all the rules and ceremonies of the haram, and in all such qualifications as are expected from their sex and condition.

The Creator of the world, who had come into existence for the protection of the Devatas and his devotees, for the nourishment of milch-cows, and for the destruction of Cansa, had built Dwaraka with unspeakable magnificence. All the walls were so studded with brilliant jewels that there was no need of lamps in the night. The

canopies to all the houses were suspended by strings of pearl, whose lustre illuminated earth and heaven; and, by the odour of the flowers of Parcejatek, the courts and gardens of Dwaraka were all scented. To describe the full splendor of Dwaraka would be an endless labour. One day Creeshna was sitting in his magnificent palace among those who conceived themselves his relations; one his father, another his son, another his brother, &c. &c.; and Rokenencee, dressed in all her richest jewels and choicest habiliments, exhibited the full display of her beauty, when Creeshna, to try her temper and give her charms a new mode of lustre under the influence of anger, began jocosely to taunt her with having refused so excellent a match as Seesoopal, and for having been so forward as to send her Brahmin to him at a time that he had made her no advances, and certainly was not in love with her. In this style of keen but good-humoured satire he tormented and plagued her so much, that at last she turned pale and descended from her seat: she stood for some time before him in the utmost shame and distress, unable to utter a syllable, and at length fell down senseless to the ground. Creeshna found by this that she could not bear the pressure of grief, and, pitying her situation, rose up with his hair dishevelled, and, taking her to one side, pressed her to his breast, and dried her tears with his Peetamber (or sleeve). By these means he brought her to herself, and told her that all he had said had been in jest, and only to try her affections, of which he now had no sort of doubt. By much gentleness and many soft expressions he at length completely restored her peace of mind, and she then entered into a full and clear explanation of every thing which he had objected to her, assuring him that she had not the presumption to conceive herself the wife of him, the dust of whose feet, not only men and Devatas, but Brahma and Roodra, the most exalted of Devatas, sought with earnest devotion; that she considered herself as the slave of his slaves; that she knew him for the Creator of the world, and that Seesoopal himself was but a creature of his: that, had she been

wife to Seesoopal, she should still have been subject to the miseries of transmigration, from which, by her present connexion, she flattered herself she was for ever liberated. That his black colour, which, to men of dark conceptions, appeared merely sable, in her sight was the brilliant pupil of the eye of the universe : that, undoubtedly, all that he had said to her was just, and she bowed submissive to all his censures ; and she concluded with again declaring that she did not call herself his *wife*, but the meanest of his *slaves*. Creeshna again assured her that his fondness for her was undiminished, that he had only tempted her in jest, and that the gold of her fidelity was now tried on the touchstone of experience, and found pure. That her patience and forbearance was most exemplary in never having given vent to improper or harsh language, even when he had bound her brother Rokem's hands behind him and cut off his hair, but had confined herself to supplication and submission ; nor even when Balhadur cut off his head did she suffer the violence of her anguish to get the better of her discretion, and that he had come to her assistance the moment he received her letter, not because of her beauty, but on account of her excellent temper. Thus the affair ended ; and in the same manner did Creeshna behave to all the 16,000 to promote mirth and pleasure. He was assiduous to fulfil all the customs and duties of domestic life, and from morning to evening acted as became a Grehste.

Each of these eight Nayega\* bore Creeshna ten sons ; so also each of the 16,000 bore him ten sons : Rokemenee, however, was the chief favourite, the others never really inspired him with love notwithstanding their exquisite beauty : but neither Brahma, nor Roodra, nor Eendra, could attain to the rank and dignity which the eight Nayega acquired by their fidelity and attachment. Their names are as follows : **ROKEMENER, SETEE-BHAVANI, JAMOOMETA, KALENDEREE, LECHMEENA, SEETA, BHEDRAVETEE, MHIRINDA.**

\* Perhaps the word NAYEGA is the feminine of NAIG, formerly a title of HYDER ALI.  
— Halhed.

In the mean time, Ram, recollecting Nanda and Yasodha, and his former pleasures with the Gopias, one morning early set out for Bindreben. On his arrival there, all were overjoyed: Nanda and Yasodha kissed him, and were eager to tell him that his long absence had appeared to them a whole YUG: then they anxiously solicited tidings concerning Creeshna. They had heard of the wonderful splendor and magnificence in which he lived, and lamented that he was removed to Dwaraka, whither their occupations and age equally prevented them from going: and, in respect to Vasudeva, whom, however unhappy he had been while in confinement at Mathura, they at least had some opportunities of seeing, they could now hope to see *him* no more, since he also was removed to Dwaraka. Ram made himself acceptable to all, both old and young, and particularly endeavoured to comfort and console the Gopias, who were quite overpowered with joy at again beholding him, and began to talk altogether concerning Creeshna, and at once to blame and lament his absence; then they asked after the children of the eight Nayega and of the 16,000 Rajaguces, and wished them all manner of happiness. Others desired to know if those 16,000 were all dutiful and obedient wives? and thus by degrees they worked themselves into an agony of passion, and all wept and wailed exceedingly. Balhadur endeavoured to pacify them; and, at last, seeing there was no remedy but patience, and that he consoled them to the utmost in his power in the name of Creeshna, they began to be more tranquil. Balhadur stayed there the two months of spring, and one morning he went to the banks of the Jumna, the Gopias accompanying him. The soft wind blowing cool and perfumed from the water, and its flowers playing a prelude to desire, Balhadur, sometimes bathing in the stream and sometimes recumbent on the bank, enjoyed all sorts of pleasure and delight with the Gopias. Varuna, the Devata, now brought him a musical instrument, and Ram and all the Gopias became intoxicated with the melody which



issued from that jungle; they indulged in violent fits of laughter, the effect of excessive pleasure, and sang without any fear or restraint, till at length, what with singing, dancing, and a thousand sportive gambols, they were all in a profuse perspiration, and it shone upon their cheeks like drops of dew on the flowers. Ram, in his fit of intoxication, stretched out his hand to the Jumna several times, and called upon the River to come personally to him. After waiting some time, and receiving no answer from the water, he grew angry, and said, "Jumna, thou wilt presently appear when I shall have cut thee into seven pieces." Then he rose, and taking up his weapon, the Kel,\* he placed it on the bank. The Jumna was exceedingly alarmed and trembled with fear, and, appearing before him, said, "O Balhadur! thou Avatar of Seshamaga, who has the earth on his head, to thee I bow with reverence. Thou art Creeshna! and before thee, as Creeshna, I now appear: do with me as seems good unto thee." Thus did the Jumna humble itself before Ram, who then became appeased, and, taking up his K<sub>EL</sub>, went back to Bindreben. Then Varuna Deva presented him with a Neelamber, and a precious chain, and a string of pearls. Thus did Balhadur remain two months, with all manner of satisfaction, in Bindreben.

At the time that Ram went to Bindreben, an ambassador came to Dwaraka from Poondereeke, monarch of Kashee, (Benares,) who, on his arrival, thus addressed Creeshna. "As it is the mode and custom of ambassadors to deliver the message of their sovereigns without fear or hesitation, Rajah Poondereeke, monarch of Kashee, by me makes this declaration to the sovereign of Dwaraka:—*I was born to lighten the burthens of the world: I possess the eight Naye-*

\* K<sub>EL</sub> means a *scythe*, i. e. the blade of it, the third Ram being considered, in India, as the patron of agriculture. Cyrus is, in the same manner, said to have cut the River Gyndes into small portions, out of revenge for one of the horses sacred to the sun having been drowned in it. The one story is probably a copy of the other.

gas: the Shankhe, the Chakra, the Geda, the Kemel, and the Kowsteke-Men, are my distinctions: the figure of Garoori waves on *my* standards: *I*, therefore, am the person to whom belongs the rank of Vasudeva. Wherefore, then, O Creeshna! dost thou cause thyself to be called Vasudeva? I know that thou hast a deep and fraudulent design in thy head: beware! therefore, and take care how thou provokest me; for it will not be to thy advantage: or else, prepare for war, that, after thou and I have fought, the real Vasudeva may be manifestly discerned from the impostor." At this extraordinary message the Yadavas laughed immoderately; but Creeshna forbade them, saying, that it was very improper and unworthy of men of rank, in a large assembly, and more particularly in the company of strangers, to indulge this petulant humour. Then he said to Rajah Poondereeke's ambassador, "Tell thy master this from me; Great success attend thy might and courage; I am much delighted with the message; doubt not but my desire to behold a chief like thee is extreme. After our meeting, he who is the pretended and fictitious Vasudeva will most assuredly take warning and desist from his fraudulent pretensions, and will not afterwards lay his hand upon the Shankhe, the Chakra, and Geda, nor inscribe the figure of Garoori on his standards. O Poondereeke! the kites and crows of the air, and the dogs and jackals of the desert, will shortly be glutted with thy army. Know that I am rapidly advancing on thy frontier." Creeshna then dismissed the ambassador, and soon after went towards Kashee. Rajah Poondereeke, hearing of his approach, went out of the city with two Kshouhecnees (or Coheens) of his own and three of his brother Bhoom Assoor, who was equally friendly to him and inimical to Creeshna. When the two armies met, Creeshna was greatly surprised to observe how exactly the counterfeit ensigns tallied with the original, and heartily smiled at the conceit. Creeshna had hardly taken his ground when Poondereeke began the attack with arrows, fire-arms, tridents, battle-axes, nooses, spears, and all the weapons at that time used in battle.

Creeshna gave the commission to Soodharsan-Chakra\* to raise a conflagration, terrible as the day of judgement, in his army. At the command of the latter, fire broke out in different places, and multitudes of elephants, horses, carriages, and infantry, were consumed in the flames. The men of the adverse army thought Mahadeva himself fought against them; for, through all the ranks were to be seen Bhoots and Pereets sporting with fire. Creeshna, addressing Poondereeke, exclaimed, "Recollect the message thou didst send by thy ambassador. Now who is the counterfeit? and who the impostor? If thou wilt confess with thine own mouth, ask forgiveness for thy crime, renounce the Shankhe, the Chakra, and Geda, and put thyself under my protection, I will receive thee into favour, and pardon thy fault; or else this moment will I sever thy head from thy body." That infatuated victim of death refused to confess his crime or demand pardon, and instantly his head was separated from his body like a Nenuphar from its stalk by a severe blast. When his soul parted from it, a flame of fire issued from his head and entered Creeshna's mouth, where it was quenched. Thus did Rajah Poondereeke obtain liberation, because day and night his heart and soul had been employed in thinking of Bhagavan. After the victory Creeshna returned to Dwaraka. Soodaman-Jein, son of Poondereeke, much affected and enraged, burnt his father's corpse, and swore a dreadful oath, that, whenever he had taken revenge for his father's death, he would eat with his right hand only; that, till that time, what was lawful for others should be unlawful for him, and from that day he resigned himself to the penitentiary worship of Mahadeva. After some little time had elapsed, Mahadeva, propitiated by his penances and austerities, appeared to him, telling

\* The Chakra, an Indian instrument of war, is said, by Mr. Wilkins, to be a kind of discus with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre. That of Veeshnu is represented as self-directed, and as darting forth flames every way. Soodharsan is the distinguishing name of the Chakra of Veeshnu: — I know not the precise meaning of the word, perhaps *refulgent*.

him to name his wish and it should be granted. He demanded revenge for his father's death. "Thy desire is granted," said Roodra, and disappeared: when a Deva arose from the place of Yug with a body like a drunken elephant, with wine-coloured hair, inflamed eyes, very long tusks, and a capacious mouth of a most frightful appearance, who said to Soodaman-Jein, "Tell me where is thine enemy." Soodaman immediately pointed with his hand towards Dwaraka. Away stalked the Deva with such a terrible countenance as made the earth sink and the mountains and trees tremble; and, on his arrival at Dwaraka, he struck a mighty dread into all the inhabitants, who ran in terror to Creeshna for protection. Creeshna bid them be comforted, for that no harm whatever should happen to them: he knew it was the act of Roodra, and ordered Soodharsan-Chakra to drive away this calamity also. As soon as Soodharsan-Chakra began to whirl round his fiery radii, the Deva fled, and returned in great haste to Kashee; where, afflicted with shame for his ill success, he, in a transport of passion, burnt the whole city, and killed Soodaman-Jein for sending him on so impracticable an errand. Soodharsan-Chakra came back to Creeshna after having fulfilled the commission.

Rajah Doorjoodhen, sovereign of Hastanapoor, had a daughter named Lekshmena, who was courted by rajahs and rajahpoots from every quarter. Saneb, the Yadava, also having seen her, became violently in love with her; but, not thinking it likely that he should succeed among so many rivals of exalted rank, determined to steal her away immediately. Accordingly, without any awe of the kings and princes who surrounded her, he caught her up behind him and carried her off. Bheeshma, and Dhreetrarashtra, and Doorjoodhen, and Kerne, and all the Kooros, were struck with wonder, grief, and rage, at this event; and particularly at the upstart insolence of the Yadavas in thus affecting to ally themselves with the daughters of Kooros, when hitherto their highest pride had been to match their daughters into the Kooroo family. But that this son of Yamoo-

netee, this grandson of a bear, should presume so far, his death alone could atone for the offence. The most, said they, that Creeshna and the Yadavas can do, is to collect together an army and come hither and be taken also. So Doorjoodhen, and Kerne, and other Kooroo warriors, by advice of Bheeshma and Dhreetrarashtra, pursued Saneb, who stopped when they got near him, and prepared his bow and arrows; but, at the same time, called to Doorjoodhen at a distance, telling him that he was of the seed of Creeshna, and they would not be able to vanquish or take him. Kerne, however, came forward to engage him. Saneb, at first, parried all his attacks, and with his own arrows killed Kerne's four horses and his driver, and shot at each of the other Kooros. Kerne, and all the others, were much pleased with his prowess, and Doorjoodhen a thousand times encouraged him; but Kerne's superior skill was too much for him; for he killed his four horses and reduced him to the necessity of fighting on foot; and then, coming to close quarters, took him prisoner, placed him in his own carriage, and carried him bound to Hastanapoor, where he was put in prison. Nared heard this, and immediately carried the news to Dwaraka; on hearing which, Creeshna immediately beat up his march for Hastanapoor; but Ram interposed, and entreated him to desist awhile from hostilities, and try amicable negotiation, offering himself to go and persuade Doorjoodhen and the rest to compromise the matter: but, if negotiation should fail, he himself, he affirmed, without other assistance, was able to force them to compliance. Ram, accordingly, set out; and, taking with him some learned Brahmins and wise Yadavas, such as were able negotiators, arrived near Hastanapoor, where he halted at a garden, and sent Oodhoo forward to parly with the Kooros. Both they and the Pandoos were equally delighted at Ram's arrival, and came out to meet him, and conducted him into the city with honour, and appointed him a magnificent lodging. The wise, knowing Ram's divine character, paid him all manner of respect and submission; the ignorant and self-conceited only, who took

him for *a mere man*, slighted him. Ram next opened to the Kooroos his business: "That, on the news of Saneb's imprisonment, Creeshna and the Yadava's instantly prepared to release him by force of arms, but that *he* had offered to become a mediator, as there had hitherto always subsisted a good understanding and friendly intercourse between the Kooroos and Yadavas. Therefore he hoped, although the young man had been guilty of an indiscretion, that they would overlook it; and that, as it was usual for the families of friends to intermarry, he thought it best that they should agree to this match with their old friends." Doorjoodhen was exceedingly incensed at this speech of Ram, and knitting indignantly his brow, and turning his back upon him, sat down, and said, "It is not a little wonderful that the Yadavas, who have hitherto been ever in want of our countenance and favour, should now presume to take our daughters; and here is Saneb, the grandson of a bear, who has the impudence to carry off my own daughter! The least I could do was to punish him, and he deserved death. Ram now would finish the matter by a few soft words. It has been rightly said by our elders, that we ought not to give too much encouragement to the vulgar; therefore the fault at present lies not so much in the Yadavas as in Bheeshma and Dhretrarashtra who have behaved with too much condescension and civility to them. What is now befallen us we owe to ourselves." These words, and many still more bitter, did Doorjoodhen utter, and then went into his apartment. Ram clearly perceived he was not to be wrought upon by gentle language; therefore he desired Bheeshma and Dhretrarashtra to prevail on him to return just to hear his answer, which they did; and, on his return to the assembly, Ram said to him, "O Rajah Doorjoodhen! the wise man never acts without considering the past, the present, and the future; but the rash have no foresight, and must be tamed, like a refractory horse, by harsh correction; for a hot-headed man must run his head violently against a stone before he will consider whither he is going. Hitherto thou hast received with arrogance and ill-will all the gentle

applications I have made, although I alone repressed the ardor of the Yadavas, who were already set out to subvert thy kingdom. See now how quickly I shall cool thy heat. It is not for a good man to vaunt and over-rate himself, yet thou hast ventured to scorn the son of Creeshna. Know, fool! that Creeshna is Bhagavan, whom Ecendra and the eight Nookpals and Dwarepals worship; and the dust of whose feet is anxiously revered by Brahma and Roodra. Say then which of all your Kooros and monarchs will stand the competition?" Having said this, Ram rose in a rage, and seizing his KEL and MOOSEL, struck them into the ground, and taking up with one effort all Hastanapoor on the point of his KEL, was going to precipitate it into the Jumna; when Bheeshma, and Dhrectra-rashtra, and holy Brahmins, and the Pandoos, his friends, interceded with great submission, saying, "O Ram! thou who art the giver of tranquillity to the world, wilt thou, for the single fault of Doorjoodhen overwhelm the whole city?" Ram was pacified by the prayers of the Zennardars, and Doorjoodhen and the other Kooros brought forth instantly Saneb and Leskshmena, and Ram spared and forgave them, and both small and great broke out aloud into his praises. "O Elkhe-Roop!" said they, "thou Avatar of Seshanaga, the weight of the earth rests on thy head: the Creator of heaven and earth takes his rest on thee as on a pillow: the whole world is thy plaything. We ignorant and sinful men have offended thee, and thy ANGER was but MERCY, which gave us an occasion of beholding thy POWER."\* Doorjoodhen married his daughter to Saneb, and gave in Dheck with her very many elephants sixty years old, 12,000 horses of the first race, 6,000 carriages set with the finest jewels that ever were dug from the mine, with 1,000 slave-girls, all young, beautiful, and most superbly adorned with rich chains, and dismissed them. Ram, taking with him his nephew and the beautiful bride, returned with joy to Dwaraka, and was met on the road

\* A sublime and noble sentiment, worthy a better system of theology than the Brahmin!

by all the Yadavas, who escorted them with music and singing into the city. O Rajah Pereccheete, to this day Hastanapoor exhibits a steep declivity both on the south side and on the north.

Nared one day felt himself extremely perplexed when he considered that Creeshna should be called Bhagavat-Perebrahme, and yet that he should be so much *attached to women*. Again he reflected that, whereas, a man has more than enough with one wife, how could Creeshna conduct himself with 16,000? Does he enjoy them in rotation, or, by his power and might, has he all of them always with him? This Nared determined to see for himself, and learn the truth; accordingly he went to Dwaraka. On arriving at the skirts of the town he was delighted with the sight of the gardens full of flowers in fresh bloom; and round all the environs were houses for devotees, which added beauty to the city like amulets against malignant eyes tied round the arm. Learned Brahmins were every where chanting the Vedas, like intoxicated bees buzzing around aromatic Nenuphar. Geese and Sares's (*called by us Cyrus's*) adorned the banks of the water, and Lotos's beautified its surface. He beheld houses for 300,000 men, all of lofty architecture and built of chrystal, the windows of diamonds and precious stones of every colour, and embroidered canopies before all the houses. All the streets and lanes were entirely free from dust and filth: there were also many curiously-painted temples adorned with water-gilding. The shops in the bazars, with pillars on every side, were all set out to the best advantage, and the palaces of the great were superb beyond all description, uniting magnificence with elegance. The houses of the eight Nayega and 16,000 wives of Creeshna were built in a line by themselves with the utmost symmetry, beauty, and splendor. Nared, on approaching them, beheld the pillars of every house formed of coral, and the courts and Serais embellished with jewels; canopies of cloth of gold were every where suspended with valuable strings of the finest pearl; beautiful children were playing in the courts; while charming slave-girls were diligently attending their



several mistresses. The peacocks on the house-tops were rejoicing and singing in the smoak, which arose, from the constant burning of aromatics, in such quantity, as to form a cloud that resembled the rainy season, and numberless rubies that were distributed about the buildings preserved a constant light over the place." Nared, with all his curiosity of inspection, could not distinguish between the slaves and the mistresses. In the first house which he entered he beheld 1,000 maids, perfectly handsome, standing with their hands joined before them round their lady, who, with a fly-flap, the handle set with jewels, was preventing Creeshna from being molested with flies. When Nared came in, Bhagavan spied him at a distance, and, immediately rising from his Musmud, went to meet him, laid his head at Nared's feet, and welcomed him. Nared was ashamed of so great an honour, and made an apologizing speech. Creeshna then *washed Nared's feet*, and poured that water on his own head; after which, he seated Nared in the place of honour, paid him worship, and made the mistress of the house do the same. Nared, in a transport of wonder and delight, exclaimed, "O Natha! no one can fathom thy mercy and benevolence! thy Avatar is for the purpose of protecting the good and punishing the wicked. If it be thy august will to perform services to Nared, it is as a father and mother perform services for their children, out of their own voluntary affection and good-will. Men, who are submerged in the pit of their passions, have no possibility of escaping from their control, except by thy mercy, in being born again in this transient world." Thus did Nared utter various praises and thanksgivings; yet did his mind still misgive him, and he determined to go to another house to see if he should find Creeshna there, or if he would take the first opportunity of going thither. He went, therefore, with speed to the next house, and there he found Creeshna sitting and amusing himself with the mistress of it. On seeing Nared, Creeshna rose up as before, received him with the utmost reverence, respectfully thanked him for the honour his house received from his visit, and

hoped he would stay there some days. Thence Nared went to a third house, where Creeshna was looking at the children at play; and, in a fourth house, he was bathing. Nared suspected that Creeshna had come by some secret way from the former house with such haste as to get before him, and therefore determined that he would hurry as fast as possible to another to ascertain the fact: so he ran with all expedition to the next house, and there he found Creeshna sitting at a banquet. At another he was giving alms to the Brahmins; at another he was practising at his weapons; at another he was reviewing the ordinary elephants and horses; at another he was in conference with Oodhoo and Akroor; at another he was sitting and hearing the songs of the beautiful slave-girls; at another he was distributing milch-cows in charity; at another he was hearing the Poorauns; at another he was laughing and joking with the mistress of the house; at another he was performing the Howm; at another he was exercising Dherme; at another he had set the women to quarrel, and was amusing himself with looking on; at another he was pacifying a dispute among them; at another he was sitting with Ram; at another he was preparing a marriage-portion, or Dheck; at another he was rejoicing at being returned from his son's wedding; at another he was giving orders for digging a well or tank; at another he was preparing for the chase. In this manner did Nared enter the houses of the eight Nayega and of the 16,000 wives, and in every one of them he found Creeshna differently engaged, so that he was altogether astonished and confounded. Creeshna, at length, appeared, and thus addressed him: "O Nared! these secret doubts and suspicions which have so perplexed thee are no fault of mine but of thine own mind. On subjects where the wisdom even of Devatas is confused, what can be said of man's limited understanding? Ask each of my wives separately whether she ever thinks me absent from her; she will answer that I am never for a moment from her sight." Nared humbled himself and confessed his weakness, that he was bewildered by Maya, and submissively implored Creeshna's mercy

in his behalf. Creeshna answered, " O Nared ! I am the sole Kerta. My acts are inscrutable ; nor must any suspicions be cherished, nor any distraction of mind be endured, on account of them, nor any idle fancies and curiosity be indulged. Perplex not thyself farther, but quietly pursue thy own affairs, and make mankind happy with thy presence and conversation." Nared, however, was several times subject to the same distraction ; but, at length, calling on the name of Narayen and playing on his Veena, he departed. Creeshna, in the mean time, employing himself in the functions of a Grehecharee, regulated the affairs of his families and children, while each of his wives conceived that Creeshna preferred none to herself, and that he wished for no other.

Creeshna acted in all his domestic concerns precisely according to the institutes of the Vedas for masters of families, and daily increased in confidential intercourse with his respective wives, who severally returned it. Rokemenee, however, enjoyed the pre-eminence of esteem. This was Creeshna's way of life : he rose every morning at the time of Brehmenee Mhooret, and went punctually through the various ceremonies and devout exercises prescribed by the Brahmins, and all those purifications appointed for the purpose of Prachheete for the actions proper to human nature, which every day are committed. If it be asked how could there be supposed any necessity for Prachheete in that pure essence, the answer is, that it is by reason of his coming in a *material* form. After the Prate-Sandhya, he washed, and then went to salute and pay Nemeskar to his father and mother and the elders of the family. At mid-day and at evening he again performed the prescribed devotions and ablutions ; and, at the time of each Sandhya, as well as at his meals, he spoke to no one, because this is recommended as profitable to every one by the rules of the Vedas ; for, the good of the speaker at such times is transferred to the person addressed, and *his* evil reverts to the speaker. He performed Terpen in respect of the Devatas, Reyshees, Muni-Eswaras, and Zennardars ; after which he distributed cows

with gilt horns to the Brahmins; and necklaces of pearl, and silver, and silk clothes, and much Sesame, to Zennardars of good conduct and learning. But of young milch-cows, having calves of beautiful forms and good tempers, he every day gave a certain number more than the day before; and uttered Mantras and Slocas: afterwards he went to dinner. First he set apart one morsel from each meal in respect of Jegedeish, and performed Dhyan, and called to mind his own figure. The second morsel he took into his mouth in the name of Perebrahme; for every day certain Zennardars were appointed who gave him his food. After eating, he dressed and put on fine garments, and rubbed himself with sandal and other perfumed waters, and regaled himself with the odour of them, first giving some to the Zennardars and then serving himself. Every day he beheld the reflexion of his own face on Ghee, with gold and silver vessels, and gave orders for supplying victuals and clothes for his wives, and children, and dependants of all kinds. His carriages and horses were always in readiness. Sometimes he rode in his chariot with Satek, sometimes with Oodhoo, and sometimes alone. When he went from his palace, his jewel-studded carriage glistened like the sun, and the women of the city mounted on their roofs to behold it as long as it was visible. Dareke, the charioteer, guided the reins. When he sat with the Yadavas in his assembly, which surpassed the council of Eendra, it would be degrading it to compare that assembly to the moon and stars shining in midnight glory. The eight points of the compass were illuminated by the effulgence of his splendor. After going through his private and public business, with the advice and assistance of Muni-Eswaras, music and singing were introduced; the Merdenge, the Menooje, the Veena, the Sal, and the Kertol,\* ravished the senses, and every kind of innocent and elegant diversion beguiled the remaining hours of the day.

One morning after public devotion, there arrived at Dwaraka a messenger, who, on being admitted to the palace, thus delivered his

\* A multitude of Sanscree names, previously occurring, are omitted.

charge: "O thou who givest kings their thrones, hast thou not heard of Jarasandha how he boasts his superiority over all other men of renown! Whosoever he sallies forth for the purpose of conquest over the four points of the world, he leaves to those who submit and become his subjects their rank and property, and grants them peace; but whosoever opposes him is taken prisoner and kept in confinement. I come an ambassador from those wretched state-prisoners; who, having heard of thy glory both on sea and land, have sent me to thy august presence to sue for protection. Therefore, O thou destroyer of the unjust! forget not us miserable captives, but free us from the chains of the tyrant. Man is stricken by outward circumstances, and, mistaking evil for good, becomes forgetful of thee; but he who knows and remembers thee is free from all error. We, too, ignorant and short-sighted mortals knew not thy truth, but thought Jarasandha the chief and head of the kingdoms of the earth; but now we are better acquainted with thy mighty and miraculous acts, and that thou wert born in the world to protect the good and punish the wicked. We, therefore, are also under thy protection, and our loss of honour falls on thee. Our faults and crimes doubtless are many, but look not on them while we are under misfortune; consider thy own name, which is **THE PARDONER!**" After the messenger had uttered this, and much more to the same purpose, Creeshna comforted and dismissed him. In the mean time Nared came into his presence, with his Veena in his hand, calling on the name of Narayen. Creeshna immediately rose from his throne, saluted him with great respect, and placed him in the seat of honour. Nared then played so delightfully on his instrument as to ravish all the hearers. When he had finished, Creeshna demanded of him news of the Pandoos, and how they fared under the tyranny and oppression of Doorjoodhen? Nared answered, "O my lord! with what astonishment am I seized to hear thee ask news of the Pandoos! What being is there in the circle of existence of whom Shree-Creeshna has not the most complete knowledge? But as thou hast had the con-

descension to ask for information, I am bound to impart it. O Creeshna ! at present the Pandoos, relying on thy benevolence, entertain a design to celebrate the Raisoo-Yug ;\* but, for myself, I am amazed to think where they will be able to make the arrangements for so grand a festival. Yet there are very many rajahs assembled in Hastanapoor, whose expectations are all turned towards Dwaraka. Now, since thy favour is more particularly extended towards the Pandoos than others, certainly thou wilt have the goodness to go thither. O Natha ! he who lives in remembrance of thee, be he prince or beggar, assuredly obtains *Peremekete*, for thy name is equivalent to happiness." Thus did Nared utter Creeshna's praises. Creeshna spoke kindly to him in return, and, calling Oodhoo, asked him his advice if it were not right that he should go to Hastanapoor, since the Pandoos had already commenced the Raisoo-Yug in reliance upon him : and, since it was time that those rajahs, who, being prisoners to Jarasandha, had put themselves under his protection, should be released ; in short, whether he thought the journey could not be so contrived as at once to accomplish the two desirable objects.

Oodhoo, by his prophetic spirit, knew what was the wish of the principal among the Yadavas, and therefore he answered, " That certainly there was great difficulty in procuring and arranging the necessaries for a Raisoo-Yug, and that Judishter ought to have first weighed his own strength, and have considered how it would be possible for him to reduce to subjection the rajahs of all the eight sides round him, as well as to have consulted his great support, Creeshna, on the subject ; but that his present conduct proceeded entirely from his firm reliance and full confidence in Creeshna's friendship, who would indisputably interfere, and bring his expectations to a fortunate issue. He therefore counselled Creeshna to go to Hastanapoor,

\* The Raisoo-Yug, or feast of rajahs, could only be performed by a monarch who had conquered all the other sovereigns of the world.

whence the distance was not very great to Jarasandha's kingdom ; who, in consequence of his violence and strength, which surpasses that of 10,000 elephants, thinks no one on earth able to cope with him, yet Bheema is full as strong as Jarasandha. He advised, therefore, that Bheema, should present himself in the habit of a Brahmin, and demand alms of Jarasandha, who, being himself a Brahmin, would not fail to say he would give him whatever he should ask. Let Bheema then require Dhermejoodhe, after which, by his own strength and your favour united, he will infallibly conquer him. The journey to Hastanapoor is a good pretext ; for, Jarasandha will think it undertaken on account of Judishter's Yug." It should here be remembered that Creeshna, on a former occasion, did not himself crush Jarasandha, and that, by his order, he was not slain by others. In fact, he was fated to die by the hand of Bheema-Scen, and could not be slain until Bheema and Creeshna should be together hostilely inclined in the place where he was. Oodhoo knew this prophetically, and therefore made this proposal : at the same time he reminded Creeshna of the message of the rajahs who were in prison, and whose wives had no other comfort to give their disconsolate children than the hope of relief and release from him. Oodhoo subjoined, that there was no injustice in destroying Jarasandha to release the others ; for that, by this very act, his liberation, from alternately living and dying, would be ensured, and the Yug of Rajah Judishter could proceed only in the event of Jarasandha's subjugation or death. The Yadavas all applauded Oodhoo's advice, and Creeshna ordered a fortunate moment to be chosen for sending forward the advanced baggage : Balhadur, the beauty of the Yadavas, was appointed to accompany it. Predemne, and others of his august sons, who stirred not without a signal from Creeshna, were honoured with the permission to be of the party. On the day of march, heaven and earth re-echoed with the sound of the kettle-drums. The eight Nayega all went with them in Palekces, Doolcers, &c. and the baggage was mounted on elephants and camels, or con-

veyed in large waggons: crowns, and thrones, and litters, and armour, and Hejas-Meekhee, or weapons with a thousand spikes, were all conveyed in great quantities in the field-armory. The spears in the hands of the young warriors glittered like fishes sparkling in the sea. Select messengers went before and comforted the imprisoned rajahs with assurances that Creeshna was approaching to release them: and Nared, having obtained favour in the sight of Creeshna, returned joyfully home.

Creeshna set forth in all pomp and splendor from Dwaraka; and, passing through the kingdom of Soorethe, came to the confines of Meevat. Judishter came out several stages to meet them, taking with him Brahmins learned in the Vedas, and pious Acharyas, with music and singing, to swell the procession, and express his joy at the meeting. Creeshna, as younger than Judishter, would have kissed his feet; Judishter anticipated his intention, and fell at Creeshna's feet in tears of rapture. In the records of mankind, beauty and loveliness of person are first numbered from Rajah Bali, from Nacul, and Sehedevas; hence most of the Yadavas came eagerly from Dwaraka on purpose to see the two latter. Creeshna, after having saluted the Pandoos, the Brahmins, Acharyas, &c. went forward, surrounded, preceded, and followed, by music and singing. Every inhabitant of Hastanapoor, male and female, rejoiced at his arrival, and crowded the roofs, windows, and doors, to see him enter, and had bedecked all their houses for the triumph. Great crowds stood in the road to receive him, and the women presented him with flowers of five colours as he passed. All the streets were cleansed from dirt and dust, and sprinkled with perfumed water. The bazars and squares were all new beautified with golden plaster, and odoriferous woods were burning in all the houses. The brilliant jewels which adorned the doors of the Pandoos shone like lamps, as if they had been placed there for the purpose of shedding their combined lustre on Creeshna. The women all praised and envied the happiness of the eight Nayega, and flocked round Creeshna in adoring multitudes.



When Creeshna entered the palace of the Pandoos, Koontee (the mother of three of the five sons of Pandoo) rose up at a distance, and with the tenderest maternal affection held him a long time to her breast, and wept; while he several times laid his head at her feet. Drouacharye and Kerpacharye were there, whom Creeshna saluted with Nemeskar; and the eight Nayega were introduced to Koontee and to Dropeda, &c. Rajah Judishter appointed magnificent lodgings and entertainment for all the Yadavas, at the same time making many apologies for the inadequacy of accommodation, and saying that he was exalted to heaven by their arrival. Thus they passed some months in pleasure and delight, *but the moments of happiness are never counted.*

During this period, Rajah Judishter held an assembly, in which he seated Creeshna above himself; and many famous Gooroos and all the four casts were there also. At this assembly Judishter reminded Creeshna of his intention to perform the Raisoo-Yug with his aid, of which he did not doubt from his constant kindness to him; although he sometimes *did* entertain doubts whether one man could be preferred to another in the eyes of him who was the Creator of the world: still, however, he conceived, that, as *here* there was this difference, that one man necessarily had occasion for another's assistance, and with Creeshna there could not possibly exist the want of aid from any one, so those who faithfully addressed themselves to him obtained the completion of their desires. Creeshna desired him to make himself perfectly easy and satisfied on the subject; that, since he had now expressed publicly his wish to perform the Raisoo-Yug, and his enemies had notice of his intentions, the Creator would certainly make the matter easy to him. That, certainly, though preparations for that Yug were exceedingly difficult, yet he was to be commended for the intention; since Devatas, and Key-shees, and Muni-Eswaras, and Peetrees, were all anxious for that Yug, which ennobles the name of the celebrator for ever. "Now, then," said he, "the necessities for the Yug must be prepared;

and, first, the monarchs and warriors of all the four quarters must be reduced to your subjection. Your four brothers, who excel the Devatas in glory and renown, will soon cause your authority to be acknowledged in all the four quarters; and even I, who am confined by no one, yet hold myself bound by friendship and esteem for you. Take courage, therefore, and commence the Yug." Judishter, elated by Creeshna's kindness, sent his brothers to the four quarters accordingly; and, in a fortunate moment, Bheema took his way to the west; Arjoon to the north; Nacul, bright as the sun, to the east; and Schedeva drew his sword to the south. In a small space of time they subdued the rajahs on every side, except only Jarasandha, and brought back with them prodigious booty. After these achievements, Judishter, in conference with Creeshna, stated the difficulty of overcoming Jarasandha; that, without his submission, the Yug could not properly be denominated RAISOO, and begged his advice. In this interview Oodhoo gave it as his opinion that Jarasandha was superior to all the other monarchs, and that Judishter could not subdue him by *force*. He proposed, therefore, to make use of stratagem, and recommended that Creeshna, and Bheema, and Arjoon, should go to Jarasandha in the habit of Brahmins: he said that Jarasandha had no rival in liberality, so that if any religious mendicant should demand even his life, he would instantly lay it down for him: that, when those three addressed him in the habit of Brahmins, and demanded Dhermejoodhe, he would not turn away from their request. "Liberality," said he to Judishter, "is the first duty of monarchs; *all that we behold will perish, but the name of the liberal man will endure for ever!*" Creeshna, Bheema, and Arjoon, accordingly set off from Hastanapoor in the dress of Zennardars, and addressed themselves to Jarasandha in the name of Narayen. Jarasandha, the instant he saw them, knew by their speech, the marks of their bodies, and by Arjoon's thumb, (worn by the bow-string,) that they were not Brahmins, but princes of some kingdom; yet he said to them, "O Brahmins! whatever

ye desire, whatever the hand of mendicacy can grasp at, be it a Geda or even a whole kingdom, I shall not turn from your demand; but, as Rajah Bali was driven by the foot of the Bamun-Avatar beneath the earth, yet did not turn his face from Dherme, although warned by Sookra that his suppliant was not a Brahmin; so I, too, fully persuaded that ye are not Brahmins, will yet bestow on you whatever you request." Creeshna stepped forward and demanded Sengram: "And if," said he, "thou dost not perfectly know us, lo! this is Bheema, and this Arjoon, and I am their cousin." Jarasandha looked towards his courtiers and smiled, bidding them admire the insolence of this cowherd, whom he had already so often caused to run away, happy to have saved his life, and who now demanded another battle. "Well," said he, "I will give you Sengram. You formerly escaped from my hand, and saved your life in the sea; but whither will you now go to save it? Yet it is a disgrace to me to fight with one whom I have already defeated. As to Arjoon, delicately formed as he is, he will certainly never pretend to cope with me in battle; but Bheema seems in vigour and good case, if he hath but courage to meet me." Jarasandha then summoned his whole army, and, divesting Bheema of his Brahmin's dress, asked him with what weapon he chose to engage. Bheema chose the mace. Jarasandha immediately put one into his hand and armed himself with another: and now, first addressing Nemeskar to himself, (as to a god,) and then kissing his hand, he advanced towards Bheema, and the engagement commenced. They were equal in strength, and their maces so violently crashed together as they fought, that the concave of heaven was rent by the sound. Creeshna and Arjoon thought Bheema would soon conquer: Jarasandha's people thought the same of their master; but they still kept their equality, and saved themselves from the blows of the battle-axes, which were all broke to pieces by their hands of adamant. After the maces, they tried their strength with other weapons; and, at last, when the armory was exhausted, they fought with their fists.

It appeared as if they had both learned the science of the pugilist under one master, so equal was their skill. In this manner they passed twenty-seven days, fighting the whole day and in the evening performing Sendhya, eating together like brothers and sleeping under the same roof. Bheema, by signs, gave Creeshna to understand that he thought it hard to be exposed to all the danger and mischief, while Creeshna himself remained a quiet spectator; that this contest with Jarasandha began to be too much for him, his ribs being all bruised and broken with the blows of his fists, while Creeshna suffered no inconvenience whatever; and that he would very willingly retreat, but a sense of shame restrained him. Arjoon, on this, was in great terror; his face became of a yellow paleness, and he said, in his heart, "Would to heaven that Rajah Judishter had never thought of this Yug!" Creeshna answered Bheema's signs by others as expressive, signifying that it was wrong to grieve or repent now a difficult affair was actually on his hands: then rising from his seat, he took up a blade of grass, and, in his view, split it in two down the middle; meaning, in this manner you must rend asunder the body of your antagonist. Bheema was overjoyed at this: his strength became suddenly augmented, and he felt that he had got the remedy in his hands. Thus inspired with new vigour, he seized Jarasandha by the foot, and threw him to the ground. If it be demanded by what means Bheema now became so superior in strength to Jarasandha after they had for so many days been an equal match for each other, the answer is, that Jarasandha perceived his death to be approaching by Creeshna's signals; he found that his adversary had comprehended the means of his speedy destruction, and that, in consequence, a weakness had seized all his limbs, as is always the case with men before their death. Bheema was the conqueror, and we must praise the acts of the Creator. Thus then it was; Bheema put one of Jarasandha's feet beneath his own foot, and took the other foot in his hand, then, with one prodigious effort, tore him in halves from the base of the chine to the crown of the

\*head, so that one half fell bleeding to the ground, and the other remained quivering under his foot. Creeshna and Arjoon applauded Bheema, and the Devatas hailed him with a shower of flowers from heaven, while men remained astonished spectators of the event. Creeshna, for the purpose of completing the Yug of Judishter, crowned Sehedeva, the son of Jarasandha, immediately in his father's place, and did all he could to console him. He descanted on the fickleness of fortune and the rapidity of human vicissitudes; observing to him that it was the decree of fate that Jarasandha should thus perish, and that he ought rather to grieve for his own continuance in life than for his father's death, since he too must at some time go the same road. "Now, therefore," said he, "ascend thy father's throne, young prince, and release the many rajahs whom he kept in confinement."

THE  
L I F E  
OF  
C R E E S H N A  
THE EIGHTH  
*INDIAN AVATAR,*  
FROM THE  
B H A G A V A T P O O R A U N.

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PART THE THIRD.

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DETAILING THE FARTHER EXPLOITS OF CREESHNA TILL  
HIS BEATIFICATION, AND THE UTTER EXTINCTION  
OF THE TRIBE OF YADAVAS.



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## THE LIFE OF CRĒESHNA.

**T**WENTY thousand and eight hundred rajahs of eminence, who had been taken by Jarasandha, as men take beasts of the chase, were now released from confinement. They had long indulged secret, but vain, hopes that their children and friends would have come to their aid ; but, finding none able to help them, they had at last looked up to Creeshna, whose name and miracles they had heard of while in prison, as their only resource. On obtaining their liberty they immediately recognized their benefactor from the description they had heard of his person, viz. the Incarnate, conspicuous with Geda, and Chakra, and Kemel, with a brilliant Koon-del in his ear, and a Vinjensee-Mala and valuable chains on his neck, a yellow robe circling his waist, and a crown of peacock's feathers on his head ; and, all squalid as they were and overrun with unseemly hair, they threw themselves at his feet, uttering the most lively expressions of gratitude, and calling him, amongst other titles, Madhoo.\* Creeshna expressed himself perfectly satisfied with their repentance from the errors of their former pride before their misfortunes, assuring them that he had more regard for those who *turned their minds towards him after wicked conduct, than even for devotees and penitents who had passed their whole lives in prayer and austerity.*†

\* Madhoo means slayer of Madhoo Ditya. See Mahabbarat, 13 perb. p. 474. — Halhed.

† Here is evidently another imitation of the *genuine Gospel* ; for, it contains a sentiment not congenial with the theological code of the Brahmins ; in which, although repentance can obtain heaven, the most brilliant rewards are assigned to persevering austerity.



He then dismissed them free and happy to their several provinces, and himself proceeded leisurely on to Hastanapoor. Rajah Judishter came out and conducted him with all honour into the city, and Koontee praised him exceedingly for having thus secured the celebration of Judishter's Yug; but Bheema, smiling, told his mother that Creeshna had sat very quietly by in a corner, while all the hardship of combating Jarasandha had fallen upon himself. Creeshna admitted the fact, but mentioned the hints he had given Bheema for tearing Jarasandha asunder. Judishter, in the mean time, could not contain his satisfaction, which found its way through his eyes in tears; while Creeshna, as the younger of the two, laid his head at the feet of Judishter.

Judishter endeavoured to express his thanks to Creeshna, since now, by the exertions of his friendship and benevolence, he beheld all the wish of his heart accomplished: wherefore, he summoned from every quarter Brahmins learned in the Vedas and skilled in the rites of Yugs; and Bheeshma, and Kanekeeyeve, and Dhreetrashtra, and Veedoore, were assembled there also, as well as many rajahs from the most distant countries, some brought thither by force of arms and others in the way of friendship, with their sons and suite; and of Brahmins, Khettrees, Vysyas, and Soodras, an innumerable multitude. The vessels for the celebration of the Yug were all of gold. Rajah Judishter, throwing off the clothes from his breast, remained covered with a single piece of cloth, *i. e.* he became Pootre; and, giving into the hands of the Zennardars a string of gold, began the Yug. To that Yug came Brahma, with 1,000 eyes, and Mahadeva, with the Naigs, and the Gandharves, and the Vidyadheres, and the Yakshas, and the Rakshas, and Menoo-Reyshees, and Eendra, with the eight Nookpals. Birds, too, and beasts of every kind flocked to the ceremony; for, such a Yug as this of Rajah Judishter had never been celebrated by any one except Varuna and Eendra. All mankind were astonished at the profusion of gold and wealth that was displayed, but the wiser few knew that

wherever Gopal-Deyal (Creeshna) was present, there could be no deficiency whatever. Rajah Judishter, with his head bare, and holding in his two hands the sacred grass *Cusa*, performed the Pooja; then, calling on the name of Narayen, turned towards Creeshna and smiled, expressively intimating that all this was entirely the fruit of his kindness, and that all he did was for HIM. Judishter addressed the elders of his family, requesting of them to give their advice in a matter of such infinite consequence as this Yug, to *whom* Pooja should be first addressed. No one had yet spoken to the subject; when Sahadeva, Judishter's youngest brother, rose, and, with great modesty and respect, observed, "That this was a question which had been asked by one who well saw and knew the proper answer; that there was no room nor necessity for a question; that the Pooja should certainly be first addressed to Creeshna; that, as well by the institutes of the Vedas as by the decision of all the learned, Pooja to Shree-Creeshna was the same as Pooja to all the Devatas, just as *watering the root of a tree affords moisture to the whole plant*. That He was the Creator, the Preserver, and the Destroyer, all in one, and that, merely on hearing the Shree-Bhagavat, the soul was purified from all its crimes; therefore, when *he* was present, none else could be worthy. That the earth was in the nature of a body, of which *he* was the soul; and that, for his own part, he should worship none but *him*." Creeshna requested Sahadeva not to go on in this manner; but the audience all applauded and encouraged him. Rajah Judishter was overjoyed that this proposition had succeeded exactly in conformity to his wishes, *washed Creeshna's feet, and threw that water over his own head and eyes*; after that, he washed the feet of the eight Nayega and of Oodhoo, and, in the same manner, cast it on his head; and, arranging before him the finest clothes and precious chains, with all the other apparatus, performed the Pooja, and humbled his head in the dust of Creeshna's foot. After which, he performed Pooja to all the Devatas and all the Yadavas. While Judishter was thus performing the Pooja to Shree-Bhagavan, it

rained flowers from the sky, and Devatas uttered praises, and men proffered Aservad, for his sake. But Rajah Seesoopal, son of Rajah Demkhook, burnt with grief and anger, and, with fiery eyes, starting up from his seat, made a long philippic against Creeshna; first inveighing against the Brahmins and others for listening to the proposition of one of the youngest in the assembly; then adding, "that he did not advise the Pooja to be addressed to himself, but to some of the noble persons or learned Reyshees, of whom there were many present infinitely more worthy than the object of their choice: that they did not offer the Ahoor Howm to the fire and the Zennardars, but brought it to this crow (alluding to his black colour): that the person who forsook the Vedas, to choose a different religion for himself, was not to be ranked among their objects of veneration: that they must have heard that the Yadavas were under the Srap (curse) of a holy Reyshee, which denounced that they should never wear the diadem; how then could they be addressed with Pooja? That a man who could quit such holy places as Mathura, Gaya, and other Teerthes, to make a settlement on the sea-side, and establish there a seminary of plunder and robbery, from which to dispatch banditti to other kingdoms and provinces, could not be allowed to possess any sort of nobility." In these, and other words of a similar malignant purport, did Seesoopal vent his rage, while Creeshna, by signs, prevented all the persons present from interrupting him. However, his insolence was no longer to be borne, and most of them got up and retired to one side, as not thinking it decent or worthy of them to hear such abuse of Creeshna, nor choosing to participate in the crime incurred thereby. Bheema and his brothers, rising hastily, seized their arms, and attempted to kill Seesoopal, who, on his side, prepared for the conflict; but Creeshna interfered and prevented a battle, lest it should throw the Yug into confusion, and desired Bheema neither himself to interrupt him nor to suffer others to do so. After Seesoopal had thus a hundred times vilified Creeshna, the latter cut off his head with Soodharsan-Chakra; a flame of fire

then issued from Seesoopal's head, which for a time hovering about in the air, at last entered Creeshna's mouth, where it subsided ; and his army fled away in the greatest consternation. It must be observed, that Seesoopal was an Avatar of Jeyeveejeye, the Dwarapals (door-keepers) of Veeshnu, who, by the curse of a certain Reyshee, were condemned to suffer three transmigrations : the first in Hiranyakshe and Hiranyacasipu ; the second in Ravan and Koombhekerne ; and the third in Seesoopal and Denteebektre. Rajah Judishter, after the close of the Yug, made great presents to the Brahmins, and from that day became rajah of rajahs. Creeshna staid some months in Hastanapoor, and at length took leave and went to Dwaraka, which Judishter consented to with much reluctance. — Sekedeva here remarked to Rajah Pereecheete, that he could not give him a full narrative of this Yug, because he was obliged to repeat the whole Bhagavat to him in seven days ; that all the chiefs of Treeye-Loke, viz. Mertye, and Patal, and Soorg, were present at it, who, after being amply satisfied and entertained, took leave of Judishter, and returned to their several abodes : not one was discontented except Doorjoodhen, who was never pleased with it, nor ever spoke well of it, and who got up and went away from the midst of the assembly. He who shall, with a pure heart and soul, hear and ponder on the account of the Yug of Rajah Judishter, and the death of Seesoopal, by the merits of that Yug shall obtain liberation.

Rajah Pereecheete wished to know why Doorjoodhen rose up and went away from the assembly, and what he said. Sekedeva smiled, and told him that Judishter's younger brothers were all very dutiful to their senior, performing whatever he enjoined ; whether it were agreeable to them or not, without repining ; and that every thing of difficulty that was undertaken was by Creeshna's directions ; the care of lesser matters devolved on Bheema. Arjoon had the department of attending to the great men and all the rajahs, in whatever concerned them. Dropeda managed the affairs of provision, by the consent and agreement of her brother. Beder had the arrangement

of the assembly, and Kerne the care of the expense. On the day that the Yug was completed, Creeshna, in the fulness of his beneficence, was present in one place with all the Devatas, and Rishis, and Brahmins, and Rajahs, and they carried Rajah Judishter to the banks of the Ganges. Brahmins chanted the Vedas, and Rajah Judishter bathed, while flowers rained from heaven upon his head. There was an endless variety of music and singing. All men rejoiced, and dressed themselves in their most sumptuous apparel, and perfumed themselves with sandal, and saffron, and sweet waters. The women, who, buried in Harams, were seldom permitted to see the sun, came out on that day to view Rajah Judishter. Even the inhabitants of Soorg were all delighted with the news of that Yug; and so prodigious were the crowds which were collected together in Hastanapoor, an account of it, that the earth groaned beneath their weight; while all, with one voice, gave glory to Creeshna, for having procured the celebration of so magnificent a festival. The Yadavas were struck with astonishment at beholding the beauty of the inhabitants of Hastanapoor, having before conceived that nothing in the world was equal to Dwaraka. All those who attended that Yug were purified from their crimes, and the advantages acquired by those who were present at it are conferred on all those, who, with a pure heart and soul, shall hear and repeat the history of it. The assembled rajahs were deeply grieved to quit Rajah Judishter, but one necessity or another at length carried them all to their own homes. Every individual of the human race has some desire or other ungratified; but Judishter, by the kindness of Creeshna, attained to the completion of all his wishes. Doorjoodhen was fretted to the soul at his celebrity and renown, and was for ever nourishing ill designs against him. Creeshna, to torment Doorjoodhen the more, ordered the eight Nayega to pay all kind of respect and service to Dropeda; and, on her sitting down or rising up, the Devatas became mad with admiration at the tinkling that proceeded from the golden bells that adorned her feet and ankles;

while the reflection of every colour of jewels on her polished cheeks, wherever it fell, exhibited a variety of beauty. All these circumstances greatly incensed the jealous mind of Doorjoodhen, but his fury was wrought to the highest pitch by the following incident: The lofty edifice which formed Judishter's council-chamber was erected by Maya the Ditya; it consisted entirely of polished chrysal, embellished with jewels, so that, from the clearness of the chrysal, those parts, which were perfectly dry, appeared full of water; and, where there was really water, in vast chrysaline recesses, all appeared dry. Rajah Judishter one day holding a council in this magnificent apartment, Doorjoodhen with his brother came thither; and, imagining he was approaching water, though the place was perfectly dry, started back, and extended the golden wand, which he held in his hand, to explore if it really were water before him. Bheema at this instantly burst out into a loud laughter, nor could all Judishter's authority restrain him, so ludicrous was the spectacle. Doorjoodhen was exceedingly ashamed, and affronted, and went away from the council in great wrath. All this was Creeshna's sport; but, as it was his intention to put to death altogether in one place a number of those wicked tyrants, by whose weight the earth was oppressed, he for the present overlooked it, while Doorjoodhen, by his secret destination, grew daily more inveterate in his malicious and treacherous designs.\*

At the time that Rajah Seesoopal went to Gundenpoor to marry Rokemence, and when Creeshna stole her away from the midst of

\* This incident is differently related in *Baldass*, with the addition of a most cutting speech to the eldest son of the blind and feeble monarch of Hindostan, who, in fact, by that blindness, was legally incapacitated from reigning; and the throne of which, therefore, by right belonged to the oppressed Yadavas. — "It had happened some time before, that Doorjoodhen, being in Judishter's palace, looked into Dropeda's apartment, which, being paved with glass, (a thing he never had seen before,) he took it for water, and would not venture to go in. Dropeda, perceiving his error, exclaimed, 'How! are the sons like the father? Is the whole family BLIND?' which put Doorjoodhen into such a rage, that he swore he would revenge it the first opportunity." *Baldass*, p. 881.

all the assembled rajahs, among the number was Rajah Sal, a particular friend of Seesopal, who swore, that, if he did not root out the very name of the Yadavas, he would be no more a Khettree. He too was one of those who, with Seesopal, pursued Creeshna, and who, on dire experience of Creeshna's might, turned back and fled, glad to escape with his life. But this oath always remained at the bottom of his mind; and, when Creeshna slew Seesopal, Sal was again exceedingly irritated, and felt the weight of his former oath like a mill-stone round his neck, esteeming life itself no longer tolerable, if he could not revenge his friend's death. But how to effect it was the question. After much consideration, he concluded, it could only be done by the assistance of the Devatas; and as Mahadeva is the chief of them, he began a most rigorous course of mortification, in which, after fasting the whole day, he took no other sustenance in the evening than a handful of earth. This austerity lasted a whole year; and then Mahadeva appeared to him, and bid him name his desire, and it should be gratified. He demanded revenge on his enemies. Roodra promised it, and vanished. After this, Rajah Sal built a city, and fortified the castle of it in the most complete manner, to serve as an asylum in the day of danger; and then, taking with him a great army, went to Dwaraka. The first effort of his fury was to cut down all the trees and plants in the suburbs; then, forcing the city-gate, and raising a lofty (temporary) structure that commanded the city itself, he began to practise all the arts of sorcery, in which he was an adept. He caused it to rain stones from heaven, he raised tempestuous hurricanes that bore down every thing before them, houses, temples, palaces; and, by these means, he threw all Dwaraka into confusion. Predemne, in Creeshna's absence, was governor of the city, and exerted his utmost endeavours to soothe and tranquillize the inhabitants, telling them, that all their troubles would certainly be assuaged by the blessing of Him who had taken on himself a mundane existence, for the purpose of lightening the burthens of the earth. Predemne then

mounted his chariot, and after him came Satek, and Chardeşhe, and Behane, and others, followed by a very great crowd of warriors. Sal, then, by his magical power, rendered the air so completely dark, that a man could not see his own hand. Predemne, on this, discharged a fire-dart, which instantly dissipated the obscurity. Sal and Predemne then recognized each other; and Predemne, on seeing him, shot an arrow, which felled his standard-bearer to the ground, while the driver met the same fate from another. After that, he struck the horses of the carriage, and wounded his troops, so that rivers of hostile blood began to flow; and Sal, who could not find a moment to return the discharge, with grief and amazement discovered that Creeshna's sons were even more courageous than their father. Sal was now again obliged to have recourse to his magic and incantations instead of the sword, and made himself one moment a dwarf, the next a giant; now visible, now invisible: one moment he was in the sky, another on earth; now raining down water, and now fire. Predemne demolished the force of all his spells and sorcery by his own superior skill in the black art. Sal had a particular friend, named Dereman, whom, at his first effort, Predemne had stretched senseless on the ground with an arrow. When he came to himself, he grasped his battle-axe, and, running up to Predemne, with a furious blow deprived him of sensation.

Predemne's companions, on his being thrown down senseless, had been cast into utter despair; but, on his recovery, which was instantaneous, new life seemed to have entered their bodies. Predemne, now, with four arrows, slew Sal's four horses; next his driver: he then cut away his standard and canopy, or umbrella, and so terrified his army, that most of them fled and plunged into the river. The battle lasted twelve days. All the Yadavas applauded Sal; for, no warrior before him had been able to keep on the engagement with them for more than five days, and he had fought twelve. About this period, Creeshna took leave of the Pandoos, and returned to Dwaraka. On the road he discovered that great mischief



had been done in Dwaraka, and concluded that Rājah Sal had gone thither. Although he knew that Predemne had learnt the arts of Maya, yet he thought Sal his superior in that science ; so he made his charioteer Darek make all possible expedition, and they quickly arrived at Dwaraka. Sal's troops spied Creeshna's standard, and told their master. When, therefore, Creeshna came nigh, Sal stepped forward, and meeting him, and lifting on high a glittering spear, was on the point of aiming it at Creeshna's driver ; but he had not yet launched it, when Creeshna snapt it in his hand with an arrow. Sal, violently enraged, shot an arrow, which broke Creeshna's bow with a crash that resounded to heaven, and he now began to triumph as in certain victory, exclaiming aloud, " O Creeshna ! dost thou remember the day when thou didst steal Rokmennee from Rajah See-soopal, my beloved friend, and afterwards how thou didst stain Judishter's Yug with his blood ? For these acts I am this day going to take revenge. It is useless for thee to bemoan thy inferiority ; stand firm, nor attempt to flee, for there is no road open for retreat." Creeshna rebuked him for his idle boasting, and, taking his Geda, aimed it so forcibly at Sal, that he vanished away, and for two hours was utterly invisible. At the expiration of that period, he appeared before Creeshna in the dress of a messenger, having changed his natural form for another, and, with his hair all clotted with dirt, and speaking with the voice of one out of breath, he said, " O Creeshna ! Vasudeva, your noble father, sent me hither to acquaint you that he knows you came into the world for the relief of the oppressed and the support of the weak ; yet, in spite of this, Rajah Sal has taken that father prisoner, and is carrying him off." Creeshna was wonderfully struck with this event, yet thought that perhaps it was true. This mistake, indeed, is not reconcilable with Creeshna's omniscience, but *it is a mark of his taking on himself the exact state of human life, that such opinions should occupy his mind.* In this interval, Rajah Sal, by Maya, formed a counterfeit Vasudeva, and caused him to appear upon that spot, making him utter these words :

“O Creeshna! with so godlike a son as you, is it not lamentable that your father should be in so wretched a plight?” Sal, in his own shape, exclaimed, “Now, Creeshna, will I slay your father before your face!” Accordingly, drawing his sword, he instantly cut off the counterfeit Vasudeva’s head. Creeshna was dreadfully perplexed, and in doubt whether this was all real or by the force of Maya; and for the space of one Mhooret, his understanding was utterly confused; but, on coming to his reflection, he assured himself that it was all Maya-Vee-Maya. So he pursued Sal, who took to the air, and Creeshna went through the air after him. Creeshna soon overtook Sal, and annihilated all his Maya; from thence he went to his city and castle, which he had also fortified by the power of Maya, and, with a heavy battle-axe, softened all Sal’s bones, and broke in pieces his city and castle. In this manner did he strike Sal a hundred times with his battle-axe, and he, at every stroke, broke Creeshna’s weapon. Several times Sal fell down with the force of the repeated blows, but again rose up, and returned to the charge. At last, Creeshna struck him so violently with a spear, that, pressing clean through one arm, it fixed in his chest, and even pinned down his other arm: after which, he cut off his head with his crown on, and a shining Koondel in his ear, and threw his city into the river. The Devatas in Deva-Loke made great rejoicing at his fate. Denteebektre, who had been exceedingly affected with his brother Secsoopal’s death, was now doubly enraged at the slaughter of their dearest friend, Rajah Sal, and made mighty preparations, and levied a strong army against Creeshna.

Creeshna had not yet set out for Dwaraka, when Denteebektre, vowing vengeance, came to the very place where Rajah Sal had been slain. The Yadawas, aware of his prowess, were all exceedingly alarmed, and Denteebektre, with a battle-axe in his hand, coming close to Creeshna, began to upbraid him with the fate of his brother and his friend, and, collecting all his strength, aimed a blow at him; but Creeshna, at that instant, struck him so violently on the

breast with his Geda, that his soul immediately parted from his body; and a flame of fire issuing from his head, ascended into the air, whence it came back and went into Creeshna's mouth, where it was quenched. Denteebektre had a younger brother, named *Vederoothe*, who also attempted to risk a battle, but Creeshna cut his head off with *Sodharsan-Chakra*. After the death of these three persons, the *Devatas* launched out in praise of Creeshna, and the *Muni-Eswaras* and *Reyshees* were unbounded in their panegyrics; and all the intelligent were fully convinced that he was *Perebrahme-Pooran-Poorash*, while those of confined understandings, whose ideas were circumscribed by the mere limits of the senses only, conceived that he had gained a victory, (as any other mortal might have done,) and that there might exist another who would have vanquished him; but, in fact, whatever exists is *HE*, and all these notions are the fantasies and sport of *Maya*, or self-delusion.

Creeshna, by this time, set off for *Dwaraka*, and *Ram*, hearing of the war that was broken out between the *Kooros* and the *Pandoos*, went his way to *Hastanapoor*. In the journey, having bathed in the *Jumna*, and *Ganga*, and other sacred rivers, he came to *Nee-meshharc*, where *Brehmrekshee*, the *Reyshee*, was performing a *Yug*; and, just as *Ram* arrived there, *Soote* was pronouncing the *Bhagavat*. All the rest of the assembly rose up in honour of *Ram*, except *Soote*, who did not conceive it worthy of himself to get up and quit his posture of *Vyasasan*. *Ram* grew angry at this neglect, and *Raja-Goon* (passion) overpowering him, he exclaimed, "O learned Brahmins, and ye *Reyshees*, masters of science, ye well know that this *Avatar* of mine is only for the purpose of correcting evil-doers and wrong-minded men: if, therefore, any one behave in an unseemly manner before me, how shall I be able to endure it? It is shocking that men should study theory and neglect practice! They pride themselves upon their depth of science, even before they have yet learned to subdue their senses, and cannot discriminate between what is becoming and what indecent, nor yet regulate their

actions by the circumstances of the time. At present, this Soote, in not rising up, to salute with due respect an Avatar, has been guilty of an act of manifest Adherme; and, if I should kill him for it, I should incur no blame." Balhadur, with his sword, instantly cut off Soote's head; but all the spectators, with one voice, exclaimed, "O Ram! Ram! Soote, Vernesenker as he was, while sitting in the place of Vyas, ought not to have been exposed to any evil designs; and to have killed him, as thou hast done, is to be imputed to thee as an enormous crime, and the guilt of Brahmaheita rests upon thee. And whereas thou art of opinion, that, being an Avatar, no crime attaches to thee; ask of Creeshna, thy younger brother, whether *when Bhreegoo, the Reyshee, struck him with his foot, he did not (instead of resenting it) tenderly inspect his foot, lest perhaps he might have hurt it by the blow.\** Now, therefore, O Ram! thou must perform the pilgrimage of the Teerthes, (places of devotion,) to go the circuit of the holy places, that thou mayest be freed by thy Perechheete." Ram was thunderstruck with the denunciation of the Reyshees, and remained unable to answer, utterly ashamed of what he had done, and sorrowfully reflecting that if *he*, one of the Avatars, should have sullied himself with such a crime, what must these men be expected to commit! and, at last, he said, "I shall feel the obligation to my very soul, if, by my pilgrimage to the Teerthes, my offence may be done away." The Reyshees replied, "O Ram! this was the will of destiny; be not over sorrowful, but set heartily to work for thy Perechheete (purification); and, by the circuit of the Teerthes, and by performing Abkheke to the son of Soote, in the place of his father, thy offence shall be wiped off." Balhadur answered, "Besides this, whatever else may be necessary for one to do, on account of Perechheete, you have but to direct, and with heart and soul I shall strenuously perform it." The

\* This sentiment, which occurs frequently in this Life, is far too *Christian* to be put into the mouth of the choleric Brahmin, who, we have seen, is constantly cursing his enemies.

Reyshees then said, that Belool-Danoo frequently threw flesh, and blood, and pus, into their sacrifice, and spoilt the Yug, and was a cause of much vexation and uneasiness to them ; that it would be extremely agreeable to them that he should be slain, and that, by Ram's exertions, it could be effected.

One day there happened a violent storm of wind and rain at Nee-meshhare, in which there fell purulent matter, and blood, and pieces of flesh. The Reyshees presently discovered that this was done by Belool-Danoo, who before had several times molested them. That day, however, they bore it with tranquillity and extreme patience. After some time, a most tremendous black figure, prodigiously tall and lofty, with eyes glaring like fire, wine-coloured hair, and very long teeth, presented itself before them. On the instant of its appearance, Ram grasped his Kel and Moosel, and the spectre, observing Ram to be some puissant warrior, took warning accordingly, and become one moment invisible and apparent the next, till the instant when Ram struck him so violently on the head, that, with one blow, his soul was separated from his body. Ram instantly attributed his death not to his own efforts, but to the efficacy of the Reyshees curses. Ram was no less delighted with the slaughter of Belool-Danoo than were the Devatas when they applauded Eendra for killing Peret Assoor Ditya, and no less did the Reyshees rejoice and perform Asheerbade over Ram, putting round his neck a brilliant necklace ; while the Devatas brought him a costly robe and invaluable chains. After this, Ram, by the consent and instruction of the Reyshees, first bathed at the place of Nekshe Reyshee, and at *Pyag* (Halibas) performed Terpen to the Peetrees : thence he went to Goumetee, and Gendeka Vyabha, and Soonebhedre, and Gaya ; and, from the day that he intended to go to Gaya, the Peetrees were propitiated, and the Devatas performed Asheerbade over him. Wheresoever Ram went, men obtained ease and comfort. Twelve months were passed in going the circuit of the Teerthes, after which he came to Dwaraka, where he heard that a fierce war

had arisen between the Kooroos and the Pandōos, and made this remark: "That it was a fortunate circumstance; for that the earth, which was overladen with the weight of evil-doers, would now be lightened." From Dwaraka, Ram went to Kooroochhetre at the very time that Bheema and Doorjoodhen were engaged together in Geda-Joodhe (*i. e.* fighting with Gedas). All present bowed their heads in Nemeskar to Ram, who said, "That, as Bheema, in this severe exercisc, had the advantage in point of *breath*, so Doorjoodhen had the advantage of superiority in the science of the Geda; but that their power and strength were on a par. O ye, who are now present, Bheema, and Arjoon, and Doorjoodhen, are the most exalted of men, and are to be numbered in the list of the Devatas, yet even, while present in Creeshna's service, they, as men, have no means to avoid the temper of Raja-Goon. "Verily such is their destiny." Ram, who was an Avatar of Neerenkar, could not break through the decrees of fate, how then shall any other? When he went back again to Dwaraka, the inhabitants, seeing him thus humbled in a state of penitentiary devotion, were astonished. Ram said he must go that very day before the Reyshees, and that, until they had pronounced him cleansed from his crime, he must perform whatever they ordered. When he came again to Nee-meshhare, the Reyshees were overjoyed at seeing him, and perceived that he was now purified from his offence. Ram, at that time, shone among his fellows like the moon on the fourteenth night, and the Reyshees performed Asheerbade to his splendor, and clothed him in superb attire.

Soodaman, a poor Brahmin and fellow-student with Creeshna under his tutor Sendeepen, by the instigation of his wife, about this time paid a visit of respect to Creeshna at Dwaraka, having nothing with him for a present except one handful of rice. Creeshna received him most affectionately, and, in his absence, transformed his cottage to a palace, and his wife to a beauty; gave him a large sum in money, and, at his death, rendered him Mooktee (beatified).

The day that they were thus assembled at Koeroochhetre, the Pandoos and the Kooroos all bowed in submission to Creeshna, and the eight Nayega associated with their wives and those of the other rajahs. All the princes and great men addressed Creeshna as God, calling him Peremehems, and adding that the four Vedas were *his word*. By thus devoutly paying all possible reverence to his divine character, they became cleansed from their crimes. One day, Dropeda requested the eight Nayega to give her an account of their several marriages, which they did in their turns, relating their history as in the former chapters, except that of Lekshema, which is not there inserted, and is as follows:—Lekshema informed Dropeda, that she had one day heard Nared give a description of Creeshna to her father, and he had painted him in such lively colours, that, from the same moment, she fell violently in love with him, and was determined to marry no other. Her father, however, erected a Soombere (a pavilion) for her, and in the middle of the Soombere was placed a butt or target, and on the top of the butt a fish, with this express condition, that, whoever should make his arrow hit the fish, by taking aim through a vessel of water, should have her for a wife; and all the rajahs and chiefs, who came to court her, were introduced into the Soombere, and a bow and arrow were put into their hands. Rajah Megende, and Bhcema, and Doorjoodhen, and Kerne, and others, exerted their strongest efforts in vain. “Creeshna, the master of all hearts, knew the secret wish of my heart, took his aim through the vase of water, and easily hit the fish. When I put the Mooktee-Mala round Creeshna’s neck, all the others burnt with rage; but Creeshna lifted me into his carriage, and Darek drove us away with the utmost rapidity. His rivals followed us in chariots and on elephants, and their fleetest horses; but, on his very first attack, they all faced about and fled. Thence Creeshna, like the sun bursting from Oodachel to perform his western journey, went to Dwaraka, the beauty of which is not now to be described. My father sent a magnificent portion after me, but I do not presume to call myself his

wife; I am one of his humble attendants and slaves." — After this, the other 16,000 wives related, one by one, the history of their captivity under Bhoom-Asoor, together with the death of that tyrant by the hand of Creeshna, and added, that, from that time, they were become the lowest of his slaves.

Towards the close of Creeshna's sojourning among mortals, Vasudeva and Devaci began fully to comprehend the divine character of Creeshna, and acknowledged him for the Creator, Preserver, and Destroyer, of the world; for, before they had been prevented from understanding by the power of Maya. After Creeshna had one day satisfied Vasudeva on this head, he went with Ram to see his mother Devaci, who received them with the tenderest affection, and told them, she had heard how they had raised the two sons of their tutor Sendeeen to life; that she, too, had at least the pretensions of their tutor with three times the loss; that she now required of them the six sons which Cansa had slain, and who had left six deep wounds in her heart, which nothing but their presence could heal. Creeshna and Balhadur, smiling, told her, that they would bring back her sons upon one condition, which was, that she would not set her heart too strongly on them, but be satisfied with seeing them once more. Thereupon, in sight of their mother, they went into the earth, and, passing through, came to the nether world. Rajah Bali, hearing of their approach, met them with great ceremony, and accommodated them with all possible attention; and, after every testimony of reverence and respect, requested to know the cause of his being honoured with the visit of the Lord of the three worlds. Creeshna now began an account of former times, and informed him, "that, in the house of Mereechee, had been born of the seed of Brahma six sons; and, a second time, the same six sons were born in the house of Hiranyacasipu. The same were also again born in the house of Kal-Neeme, and in that life inflicted much vexation and infinite troubles on holy men and Devatas, who therefore fixed this curse on them: 'As ye now give so much molestation to us,



may your own father be your murderer!’ Kal-Neeme was an Avatar of Cansa, and these six sons did Devaci, the sister of Cansa, bring into the world, who have all been slain by Cansa. Devaci is our mother also, and has obtained of me permission once more to behold her children. I have heard that they are in your kingdom, being now released from the curse of the Devatas. These are their names: Semer, Kehe, Berghoon, Chhoodre, Derkheren, Tebeek. Inquire after them, that I may shew them to their mother, and that, after a sight of her, they may go to paradise.” Rajah Bali instantly dispatched some servants to look for them, and in one hour they were all brought to Creeshna, who, taking them under his arm, and kindly accepting all Rajah Bali had set before him, came up from beneath the earth to the place in Dwaraka where Devaci was sitting, in anxious expectation to behold her children, and presented the six little ones to their mother. The instant she saw her sons *the milk began to flow from her breasts*, and, after gratefully thanking Creeshna and Balhadur, she hugged them to her bosom, and kissed their foreheads, and suckled them with milk *from the very same breast which had once nourished Creeshna*. All that she had formerly promised as the condition of seeing them was now overturned, and Creeshna was obliged to desire her to suspend her fondness, and be calm, that they might take their departure for paradise. Devaci acknowledged his kindness in having procured for her a sight which *it was not otherwise possible to behold*, and submitted. The children having drunk of Devaci’s milk, and having Creeshna’s hand also passed over their bodies, became immortal, and all appeared in the figure of Creeshna, with a shining Koondel and Mookete. They then mounted on an eagle, resembling Creeshna’s; afterwards, falling at his and Ram’s feet, and paying Nemeskar to Vasudeva and Devaci also, they set off for paradise, in the sight of all the people. Devaci exclaimed, that, *having now seen her dead sons revived*, and on the way to paradise, *she was well assured that she also herself should speedily go thither*.

Distinctly to mark the equal regard with which the Deity observes all his devout worshippers of every rank and class, Creeshna one morning set out with a great suite of Devatas for TIRHUT, for the express purpose of exhibiting the marks of his divine favour to Bhoolamen, the rajah of that place, and also to one Mhooret-Deva, a poor Brahmin inhabitant of the same city, both of whom were his most zealous devotees. When he arrived there, knowing that their faith and religious merits were upon a par, although their station and circumstances were widely different, he was solicitous not to appear to give the one a preference above the other, nor let either feel himself slighted. He, therefore, made a double representation of himself, both Avatars exactly similar, so that the rajah, who received him with all the pomp and splendor of royalty, and with magnificent presents of exquisite clothes, chains, and strings of pearls, &c. conceived *himself* the most favoured of mortals, in having the divine personage under his own roof; while the humble Brahmin, no less overjoyed, was laying his unaffected offerings of the choicest fruits and strings of sweet flowers before the very same Creeshna at the same moment in his own house. Creeshna, at the earnest instances of the rajah, stayed some time with him in his magnificent palace to fortify his devotion, and all the inhabitants of Tirhut were eased of their doubts and perplexities by his presence: at the same time he was daily present in the lowly cottage of Mhooret-Deva, receiving grateful prayers and thanksgivings, with the greatest condescension and benevolence. After some time thus employed, Creeshna returned to Dwaraka, and the Brahmin accompanied him a considerable way on the journey.

Terek-Assoor one day demanded of Nared, which of the three Devatas, Brahma, Veeshnu, and Mahadeva, was to be propitiated with the least worship? Nared answered, Mahadeva; who presently grants whatever is desired by those who worship him with their whole heart. Accordingly, Terek-Assoor became a most zealous worshipper of Mahadeva, to obtain his own particular purposes.

But Mahadeva shewed him no signs of encouragement; the Ditya, however, redoubled his austerities in such a manner, that, in the space of seven days, he cut off all the flesh from his own body with a knife, and burnt it in the fire; and, after those seven days, was preparing to cut off his own head also, as a propitiatory sacrifice. Mahadeva at length appeared to him, and took hold of his hand, by which his flesh was instantly restored to its former state, and told him, that, whatever was his wish, it should be granted. At the same time he demanded why he had proceeded to such severe austerities, declaring, that, whoever in sincerity sacrificed to him, even with water, obtained the object of his desires. Terek-Assoor demanded, "that on whose head soever he should lay his hand, that person might be reduced instantly to ashes." On hearing this extraordinary request, (which of course was immediately granted,) fear came on all the world, and Mahadeva himself also recollecting the story of the black snake, who prepared to bite his benefactor on the very day he had fed him with milk, and concluding the Ditya had a mind to make experiment of his power, by laying his hand on Mahadeva's own head, fled hastily away. Terek-Assoor following him at full speed, Mahadeva made the circuit of the seven stages of the earth and the seven stages of heaven, but no one was able to protect him from his pursuer, so he urged his flight back again to paradise. There Narayen, taking pity on his situation, came immediately forth to comfort him, and assuming, by the force of his Maya, the figure of a beautiful woman, met the exasperated Ditya, and, with a delicate voice, asked what was the reason of his running so fast? adding, that if he had placed any confidence in Mahadeva's promises, he was woefully deceived; for that, ever since the day when that deity had interrupted Dekshe, the Prejapetsee's Yug, Dekshe had uttered a curse against him, and from that time Mahadeva's words never produced any effect. That he had only to put his hand on his own head, and he might depend on finding Mahadeva's promise to be utterly false. On hearing the soft

speeches of this enchanter of the world and its inhabitants, Terek-Amoor put his hand on his own head, and was instantly reduced to ashes by the touch. Jeye! Jeye! resounded through paradise on his death, and it rained flowers from heaven, since the evil which he destined in his heart for another fell upon himself. Mahadeva, overjoyed at his escape, came out from his lurking-place, and retired to his palace at Kylass.

A similar question was once proposed by the Reyshees and Muni-Eswaras, as they were at a certain time performing a Yug near the river Saraswatty. These holy men demanded of Bhreegoo, whether Brahma, Veeshnu, or Mahadeva, were most worthy to be worshipped, that they and all the people might address their devotions accordingly? Bhreegoo said, he would first try all the three, and then inform them. In consequence, he went first to Brahma, and addressed him with the salutations proper from a son to his father,\* to see what kind of temper and patience he possessed. Brahma at first grew angry, and accused him of want of ceremony, but was soon appeased; and his son perceived he was like fire and water, alternately hot and cold. Bhreegoo, in the second place, went to Mahadeva's abode: Mahadeva rose up, and was going to embrace him, but Bhreegoo would not let him approach, and made use of very disrespectful language. Mahadeva drew himself up in wrath, and, snatching up his trident, rushed forward with intent to kill him; but Parvati interfered, and, falling at her husband's feet, pacified his anger. Bhreegoo hastily retreating thence, went to the place called Vaicontha, the lord of which is Veeshnu. Him he found sleeping on the lap of the universe, or Leckshmeen. Bhreegoo, on seeing him, struck him forcibly with his foot on the breast. Veeshnu started up, and, taking hold of the foot, said, "This breast of mine is extremely hard, and your foot very tender; undoubtedly it must be much hurt." With these and other kind

\* Bhreegoo was one of the sons of Brahma, and the promulger of the Vedas.

words, mollifying his wrath, he intreated Bhreegoo to stay a little time, and honour his abode with his presence, adding, that he was sorry he had been taken unawares from being ignorant of his approach, entreated his pardon, and hoped his foot would not be injured by so violent a blow. Bhreegoo, weeping for joy at this kind reception, went away, exclaiming, "This surely is the true Lord of the three worlds!" He now returned to the Reyshees, and told them, "Veeshnu for certain was the deity most benignant and worthy of adoration; that he was the Omnipotent, and that, whosoever with heart and soul should address his vows to him, would obtain all he desired." So also he who shall hear this history, which Sekedeva related to Rajah Pereecheete, will escape farther transmigration, and paradise become his abode. "This same Veeshnu," said Sekedeva, "is Creeshna; the same who exhibited to Arjoon his own exalted might."

On hearing the last words, Rajah Pereecheete's curiosity was inflamed, and he demanded an account of that affair. Sekedeva informed him, that a Brahmin of Dwaraka, who had lost eight sons in their youth, was so transported with grief, that he went one day into the assembly where Creeshna, Arjoon, and the other Yadavas were sitting, and, without the least ceremony, boldly accused their crimes as the cause that the children of Brahmins died so immaturity. Creeshna said nothing; but Arjoon exclaimed with a loud voice, "O Brahmin! is there none here skilful at the bow? That rajah is not a true Khettree, in whose city a Brahmin should have such cause of mourning. What is past, indeed, cannot be recalled; but I myself will guard your children in future. In my time no such event shall take place, and I will throw myself into the fire if I cannot prevent it." The Brahmin told Arjoon, that he talked very presumptuously, since he certainly was not so able a bowman as Balhadur, Creeshna, Predemne, and others, who had not hitherto succeeded. Arjoon replied, that neither Creeshna, nor Predemne, nor Aneroodhe, nor any other Khettree, could prevail against his own

famous bow Gandeewa; that he had compelled Mahadeva himself to acknowledge his superior skill in shooting, and should have no difficulty whatever in opposing Yama (the king of Hades). The Brahmin on this returned home, and, when his wife was again in labour, failed not to inform Arjoon, who, bathing himself, and calling upon the name of Bhagavan, and taking up his bow Gandeewa, so completely nailed up the Brahmin's door with arrows, that, on all the six sides, there remained not a single opening where even the air could enter: and there he stood watching with his bow and arrows ready in his hand, but could see nothing. On the former occasions the child came out (of his mother's womb) when dead, but now even the dead child was vanished through the air. The father wept and mourned, and, going to Creeshna, abused Arjoon in the most unqualified terms for his idle boasting; and Arjoon was so much ashamed, that he said he would go and fetch the Brahmin's son away from Yama himself. But though he went thither, and also to Eendre-Pooree, and other Poorees, he could get no tidings whatsoever of the child; so, coming back to the earth, after a fruitless search in extreme affliction, he collected a heap of faggots, and, setting them on fire, was going to cast himself into the flames. Creeshna seeing this, took him by the hand, and said *he* had news of the Brahmin's son, and that they must go together and fetch him from a place whither neither his own hand nor Arjoon's could reach. So they mounted a carriage together, and went towards the west, and, passing all the seven climates and all the stages of the universe, came to that profound and palpable darkness, where there is no admission of the sun, or the moon, or fire. As they had now no other means of proceeding, Soodharsan-Chakra\* was ordered to

\* "In the Persian translation of the Bhagavat," meaning the present, says Sir William Jones, "Creeshna is said to have descended with his favourite Arjoon to the seat of the Stygian Jove of India, from whom he instantly obtained the favour which he requested, that the souls of a Brahmin's six sons, who had been slain in battle, might re-animate their respective bodies: and ŚEṢHĀNĀGA is thus described: 'He had a gorgeous appearance, with a thousand

go forward, that the horses might get on by means of its light. When Arjoon beheld that light, which is the light of God, he could not turn his face towards it; but, covering his eyes, to preserve them from the dazzling glare, remained in deep and awful reflection. When the resplendent brightness of that light overcame them, they entered an expanse of water, where a cold wind reigned. Within that, they observed a splendid palace and throne, whereon sate Seshanaga, the snake, who had a thousand heads, and who seemed in magnitude to resemble Kylass, while his thousand eyes shot terrific flames. There they beheld the Being undescribable, who is pure and all-sufficient. His countenance was like the flower of the lotos, and he wore a yellow robe on his body, and golden earrings and a profusion of jewels; a string of the finest pearls adorned his neck, and the Kowsteke-Men blazed on the middle of his breast, a figure beautiful in its proportions, and resplendent with Shanka, and Chakra, and Geda, and Padma. Creeshna and Arjoon, perceiving him to be the true object of worship, stood with their hands joined before them in adoration. That sublime Being, which was purity itself, spoke these words: "It was I, who, taking on myself the form of Yama, bore away the Brahmin's son, because I had an earnest desire to see you. You have done what was your function to do, and have released the earth overladen with her heavy weight. Your incarnation was for the purpose of illuminating

heads, and on each of them a crown set with resplendent gems, one of which was larger and brighter than the rest; his eyes gleamed like flaming torches; but his neck, his tongues, and his body, were black; the skirts of his habiliment were yellow, and a sparkling jewel hung in every one of his ears; his arms were extended, and adorned with rich bracelets, and his hands bore the holy shell, the radiated weapon, the mace for war, and the lotos.' Thus Pluto was often exhibited in painting and sculpture with a diadem and sceptre; but himself and his equipage were of the blackest shade." — Asiatic Researches, vol. i. p. 43. — Thus far Sir William Jones, whose translation of the above passage seems to be more general and laboured than Mr. Halhed's, which, though rapid, appears to be minutely correct, from his particularly mentioning the "flower of the lotos" and the "*Kowsteke-Men*," which latter I ought before to have acquainted the reader from a note of the translator on a passage not printed, is a most resplendent jewel, worn on the breast as a talisman, and, like the carbuncle, dissipating midnight darkness.

the darkness of the world: both of you are Avatars of Narayen, and have well performed your appointed functions." On beholding these wonders, Arjoon totally forgot every thing that had passed in his mind, and now fully comprehended that Creeshna was Lord of heaven and earth, and that *all that he saw was HIS FORM and HIS LIGHT*. They then took the Brahmin's son away with them, and came back. Arjoon, astonished and amazed, totally laid aside his former presumption, and felt both Creeshna's might and his own weakness. The Brahmin, in great joy, received back his son, praising them for the miracles they had wrought and the toils they had undergone.

One day, in Dwaraka, which is a second Vaicontha, Creeshna was enjoying himself with his relations, and sons, and grandchildren, and his 16,000 wives, and all his wealth: his elephants, his horses, his carriages out of number, were arranged in order. In the midst of his golden castle extended his apartments on all the four sides. His gardens were of golden earth, wherein were trees of paradise full of variegated fruits. Peacocks, and cocelas (Indian nightingales), and other birds, were sporting therein. Creeshna on that day was surrounded with his 16,000 wives, AS LIGHTNING WITH A CLOUD, and they gathered innumerable flowers as offerings to Creeshna, like the Devatas presenting flowers to Eendra; and, in all the licence of joy, they and Creeshna were sporting together, and throwing the flowers at each other. In the garden was a river, whose banks were all gold and jewels, the water of which, from the reflection of rubies, appeared *red*, though perfectly *white*; it was the WATER OF LIFE: and thousands of lotoses floated on its surface, among which innumerable bees were humming and seeking their food. In this river they bathed and played, Creeshna always in the midst of them. At length, in the very height of all their revels and enjoyments, he suddenly disappeared!!! His principal wives, which were the eight Nayega, remained for some time in profound astonishment: then they all



burst out into the most passionate exclamations, crying, "Whither is he gone?" One demanded of the birds if they had seen him, wondering they could sing till he returned. — Another asked of the four-footed beasts why they made such loud moanings, as if Creeshna had left and deceived them too. — One addressed the sea, "Thou ocean! who art night and day roaring, hath not Creeshna taken thy fourteen Reten, or precious things, also, as well as our hearts, and is it not therefore thou grieveest?" — Another addressed the moon, "O thou lord of the stars! why dost not thou draw on the world the veil of darkness? Art thou not affected by his absence? at which every one must be heartless, like us wretched creatures, who know not what is our fault to be thus forgotten and forsaken." — Another spake to the passing clouds, "Ye, too, are impressed with the colour and figure of Creeshna, and, as he has taken his departure, so ye also are ever on the wing; and ye, like us mourning for his absence, overspread every quarter with gloom." — Another asked the cocela why he had lost his fine notes? "Is your mate also fled?"

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Mr. Halhed's copy of the Mahabbarat was imperfect and ended abruptly; but he has added in the manuscript these words: "Few events of any importance occur in the history of Creeshna between this period and that of his going to Hastanapoor to assist the Pandoos, just before the breaking out of the war of the Mahabbarat, which ended in the destruction of the Kooroos." With the result of that contest the reader has been presented in a short sketch in page 266 preceding, and, by way of connecting the historical detail, I insert below, from Ferishta, the account given by him, professedly from the Mahabbarat, only generally correcting the orthography of the proper names by the standard by which I regulated my own in the preceding pages.

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It is recorded in the Mahabbarat, that, about the middle of the third period, there was a rajah of the tribe of Khettri, in the city of

Hastanāpoor, whose name was Bhārata. He ruled the kingdom of Hindostan, and his issue after him in lineal descent for eight generations, in peace and tranquillity. The ninth in succession, whose name was Koor, we are told, founded the city of that name, which is now called Tannassar, and is about seventy crores from Delhi. He was the father of the tribe who are still called Koors, or Kooroos.

In the thirteenth generation from Koor, Chitterbourge reigned, and was esteemed a great prince. He had two sons, one named Dreetrarashta and the other Pandoo. But when Dreetrarashta grew up, he became blind, and therefore his father left his kingdom to his younger son, who had five children; Judishter, Bheema, and Arjoon, by one wife, and Nacul and Sehedeva by another. But his eldest brother Dreetrarashta had sons one hundred and one, by a variety of women, among whom was one named Doorjoodhen, being the eldest of his children by the first wife, and another was called Jutush, being his first-born by a second wife. In short, when Pandoo died, the inheritance descended by right to the heirs of his elder brother Dreetrarashta, so that Doorjoodhen became king.

But the children of Pandoo regarded Doorjoodhen as an enemy, and waited an opportunity to divest him of his authority. Dreetrarashta, fearing disturbances, advised his son to build a palace without the city for the sons of Pandoo, in which for some time they consented to reside. In the mean time, Doorjoodhen had privately ordered the workmen, who built this palace, to fill up several vaults with combustibles, and hired an old woman to set fire to them, at a proper opportunity. But the plot being discovered accidentally by the sons of Pandoo, they themselves set fire to the mine, and burnt the old woman and her five sons in the flames, while they privately withdrew into the wilderness, where they remained for some time, the king imagining they had been destroyed in the fire.

The sons of Pandoo ventured at length into a certain city called Cumpula, where they wedded Dropeda, the rajah's daughter, with

whom they lived by turns, for the space of seventeen days. In a short time, however, it was noised abroad, that the sons of Pandoo were not dead, as was supposed; which reaching the ears of the king, he ordered inquiry to be made, and found that truth was in the report. Anxious to have them again in his power, he wrote to them affectionate letters, inviting them to Hastanapoor, to share with him the inheritance of their forefathers. They were at length prevailed upon by his fair promises, returned to court, and were treated in every respect becoming their dignity. A part of the kingdom was allotted for their maintenance; for, upon their arrival, they became so much beloved by the people and nobility, that the king was afraid to lay violent hands upon them. Their popularity daily increasing, and their party being strengthened by many of the principal nobility, they at length openly insisted upon a division of the empire in their favour, which the king, being in no condition to refuse, complied with without hesitation.

Some time after these transactions, Judishter gave the feast of the period,\* the manner of which is said to be this:—They lighted a prodigious fire, and threw into it every kind of spice, perfume, fruit, and grain. At this feast it was necessary that all the rajahs of the earth should be present. Judishter, in order to invite the rajahs, sent his four brothers to the four quarters of the world, that, by the favour of God, his design in a short time might be accomplished. His brothers, according to his desire, from Arab, from Agim, from Turkistan, from Habysh, and other countries, brought those princes to be present at this grand festival. Doorjoodhen, on observing the greatness of Judishter, burnt with envy at his fortune, and contrived this scheme to deprive his rival of his kingdoms and wealth.

It was the custom in those days to play at dice, and Doorjoodhen, having made a false set, challenged Judishter to play, which being accepted by him, he, in a short time, in the presence

\* The Risoo Yag, somewhat similar to the secular games among the Romans.

of the princes, lost all his wealth and kingdoms. Doorjoodhen told him then, that he would give him one more chance to recover the whole; but that, if he again should lose, he must retire, with all his brothers, for the space of twelve years into banishment; and if, during that interval, he was to be seen in his former dominions, he was to remain in banishment twelve years more. Judishter, hoping that fortune would not always be unkind, consented to these terms; but having lost as before, he was constrained by the princes, who were umpires, to relinquish his kingdoms to Doorjoodhen, and retire into banishment with his brethren from Eendrapoor, his capital city, now known by the name of Delhi.

Twelve years they lay concealed in the wilderness, in such a manner that the tread of their feet was not heard; and, when the time of their exile expired, they dispatched Kishen, the son of Basdeo, (*i. e.* Creeshna, the son of Vasudeva,) to demand the restoration of their kingdoms. Doorjoodhen, notwithstanding his promise, made a jest of the embassy, and turned the ambassador with scorn from his presence. The sons of Pandoo, finding that they could do nothing without force, began to collect their friends, of whom they had many; and, in a short time, they appeared in the field of Kirket, near the city of Tanassar, at the head of a mighty army, in the beginning of the Cali-Yug. Doorjoodhen advancing with his army, after having drawn up his troops in array, encouraged the ranks of the valiant. The soldiers on both sides, according to the custom of battle, began to work for death; the contest was renewed, with dubious advantages, for the space of eighteen days, till at length Doorjoodhen, with most of his friends, as the reward of his perfidy, drank the cup of fate in the field of war.

The Hindoos say, that, in this war, Doorjoodhen commanded eleven coheen, and the sons of Pandoo seven: a coheen, according to their fabulous accounts, consisted of twenty-one thousand eight hundred and seventy elephants of war, an equal number of chariots, six thousand six hundred and ten horsemen, and one hundred and

nine thousand three hundred and fifty foot. Of all this incredible number, they say that only twelve men survived on both sides, four on the part of Doorjoodhen, and eight on the part of Judishter : among the latter was the ambassador Kishen Vasudeva, who is esteemed a great prophet among the Hindoos. They say, that the astrologers gave advice to Rajah Cansa, who ruled in the city of Mathura, that Kishen should one day take away his life ; upon which he sought every opportunity to put Kishen to death ; but Kishen, knowing the designs of his foe, retired to a place called Nanda, where he lived with a shepherd eleven years. He ventured at length into the world, and, collecting a body of men together, who were dissatisfied with the government of Cansa, he made war upon him, and put him to death, setting up Ogur Scin, the father of Cansa, in the kingdom ; and he himself lived afterwards thirty-two years, at the head of the administration at Mathura. Rajah Jarasandha, from the country of Barounia, came at length with a great army towards Mathura, to turn Kishen from his place. At the same time came from the east Rajah Callioon, and attacked him on the other side. Kishen, not able to oppose these two rajahs, fled towards Dwaraka, which is on the coast of the Salt Sea, and was there besieged for the space of eighteen years, where some say he died ; but the superstitious aver that he is still alive, and therefore they pay him divine honours.

They relate, that, after the Mahabbarat, which signifies the great war, Judishter, having overcome Doorjoodhen, ruled the whole empire of Hindostan for thirty-six years ; when, being disgusted with the vanity and pomp of the world, he retired into a mountain, dividing his wealth and empire among his friends, and lived the life of religion and poverty the remainder of his days. The reign of Doorjoodhen and Judishter is said to be one hundred and twenty-five years. Such are the tales of the Hindoos concerning an age too dark and distant to be distinctly known.\*

THE FATE OF THE YADAVAS, AND DEATH OF CREESHA,  
FROM THE MAHABBARAT, folio 827.\*

After the completion of the war of the Mahabbarat, and the victory over Doorjoodhen, Judishter reigned in triumph and profound peace with his brothers thirty-six years. After that period, commenced their calamities and bad omens of every kind. Great storms of wind, accompanied with hail and stones, fell upon the city. Those animals, whom it is reckoned fortunate to meet on the right side, met them on the left, and the contrary. The sky rained fire, and ashes, and half-burnt coals; and, sometimes, without any wind, such a dust was raised, that the sun was hidden at mid-day; while, at other times, his disk appeared without any light, and figures of men, without heads, appeared on all sides of the sun, or there was a black halo encircling it. The Pandoos, and indeed all human beings, were astonished and alarmed at these prodigies, and expected some most extraordinary and dreadful event to follow. In the midst of these horrors, on a certain day, as the Pandoos and nobles were all sitting together, arrived a person from Dwaraka, who brought news that the Yadavas had quarrelled among themselves, and had all cut each other to pieces. Rajah Judishter immediately, in the utmost anxiety and apprehension, sent off a messenger to learn the truth of these melancholy tidings.

Rajah Jenemejeye here requested of Vyshempayen to give him an account of this calamity that had befallen the Yadavas, which he accordingly commenced as follows:

\* If the subsequent fragment from the MAHABBARAT should appear less correct in its language and more abundant in the monstrous machinery of an Indian poem than the preceding Life of Creesha, in apology I must acquaint the reader, that, as a regular translation of the whole poem is one day to appear from the hand of Mr. WILKINS, and consequently as this part may be compared with it, I did not think myself at liberty to make such numerous alterations in it as in that Life.

Viswamitra, Dervasa, and Nared, three most perfect Reyshees, were sitting one day together, when Sarane, son of Vasudeva, with Sancte, one of Creeshna's sons, and a multitude of other young persons, all extremely merry, came to the place where they were; and, dressing up Sateebe in women's clothes, brought him to the Reyshees; and, telling them it was the wife of Beber-Jaroone, begged to know (as *they* were so exceedingly wise and prescient) what she was likely to bring forth. The Reyshees answered, that they very well knew what person it was thus disguised, and that he should bring forth an iron club, which would be the death of the whole family of the Yadavas. That for their contemptuous insolence to the poor, and their general pride and arrogance, no one should escape the effects of the iron club, out of the whole tribe of the Yadavas, except Creeshna and Balhadur. That Balhadur should quit his present body, and go away into the river, and that Creeshna's time was come to forsake this world. After having said this, these Reyshees took up the skins of Cheeteks on which they sat, and, throwing them over their shoulders, hastened away out of Dwaraka, and went to Rajah Judishter at Hastanapoor. The news of all this was presently spread over the whole city, and caused a general consternation. The next day Sateebe brought forth an iron Deste-havenee, or club, such as those of wood which are used by athletics in their exercise, with a view to increase their strength. Ogur Sein, who had heard the whole affair, ordered his smiths to grind and pulverize this club, so that a morsel of it should not remain; which they did, and strewed it, when thus ground, to dust, by the river-side: and it was all thus reduced to impalpable powder, except a piece less than the palm of one's hand. From the dust thrown away by the river-side sprung up a great quantity of reeds, and, after the order for grinding away this club, another order was issued, strictly forbidding all the Yadavas to drink wine in future, on pain of death. From that time they left off wine out of fear, and did not even venture to name it. After this, DEATH appeared

in Dwaraka in a human shape, the colour of his skin being black and yellow, his head close shorn, and all his limbs distorted. He placed himself at men's doors; so that all those who saw him shuddered with apprehension, and became even as dead men from mere affright. Every person, to whose door he came, shot an arrow at him; and the moment the arrow quitted the bow-string, they saw the spectre no more, nor knew which way he was gone. At the same time adverse winds blew so violently, that all the trees were thrown down; and the tempest was so fierce, that men and brutes were carried away by it. Besides this, innumerable quantities of mice swarmed in every house, so that the moment any thing was set down, if it were not closely watched, the mice carried it away. Swarms upon swarms of these vermin ran about the market-places; and men's doors being entirely torn away by the dreadful winds, the mice came and gnawed off all their hair and beards while they slept. Nightingales and shrikes lost their own notes, and squeaked like mice or hooted like owls, and never left off moaning day or night. Multitudes of owls, also, entered all the houses by night; or, sitting on the roofs, continued hooting and screeching till the morning. In that dreadful period, cows brought forth ass-colts; mares, the foals of camels; bitches, kittens; and weasels, mice. The Yadavas, too, became addicted to all sorts of wickedness and depravity, and were perpetually abusing and reviling the poor and the good; and left off paying all kind of respect to their spiritual guides and men of science, while the order of nature was reversed, and women got the better of men. Fire gave no light; the flames burnt dusky and livid; and, at the time of sun-rise and sun-set, there appeared near the sun thousands of human figures in the air, with weapons in their hands, skirmishing together, and these appearances were visible to every body. The Yogeas, and the Reyshees, and the devotees, and all the religious, whatever skin they spread upon the ground to sit on, after a few minutes, found in the place of it nothing but worms. *The moon was eclipsed on its twelfth day, and the sun on the twenty-*



*seventh of the moon.* This same prodigy had happened there once before, at the time of the war of the Mahabbarat. Creeshna when he saw this miracle, said, "It is now thirty-six years since this same portentous sign was seen in the war of the Mahabbarat, and at that time did Kandhāree utter her curse against us; the very same ill omens then appeared at the *extinction of all the Kooros*; and, as they portended the death of all the Kooros at that time, so they now forebode the *death of all the Yadavas*."

One night Creeshna ordered the heralds to proclaim, that, on the next day, all men should go to the banks of the river in pilgrimage to a famous place of worship and bathing; and that same night there suddenly appeared in Dwaraka a woman of the very blackest complexion; she was also dressed in black attire, and was hideous, with yellow teeth. She entered every house grinning horribly a ghastly smile, and all who saw her were stricken with dread. The moment any person attempted to catch her, she vanished, and immediately appeared in some other house; so that on one and the same night she was seen in almost every house at Dwaraka; and, in places where they were celebrating Yugs, such heart-appalling terrors arose, that no one could possibly go thither. Demons also came, and carried away the ornaments of the women and the arms of the men, and no one could impede them, or recover the things they seized. In the midst of this dreadful tumult and distraction, the heart of Creeshna, taking its direction through the air, ascended to heaven, so that all men saw it, and, with a confused clamour, exclaimed aloud, "Lo! Creeshna's heart ascends its native skies!" Every one followed it with their eyes till distance rendered it completely invisible. Dareke, too, the driver, having put the horses to the carriage, they took fright, and wildly ran away with the carriage into the pathless regions of the air, far beyond the ken of mortals. The figure on the standard of Balhadur being a falcon, and on that of Creeshna being Garoori, the eagle, left the standards of themselves, and went

up to heaven. Apparas hovered about in the air, and were continually wailing, and crying out, "Arise ye, and flee!" and this voice resounded through all the houses. On the next day, being that whereon, Creeshna had ordered an universal visitation to a certain holy Teerthe on the bank of the river, the people sent down thither great quantities of provision and wine, and took with them all their finest dresses and richest ornaments: immense was the multitude that flocked thither of men, women, and children, some in carriages, some on horseback and elephants, and other means of conveyance. The retailers carried down their shops thither, and the people all got such accommodation as they could, either in tents or under the trees. When every body was gone to the Teerthe, one Oodhoo, a Yadava, who, for learning, piety, and exalted merit of every kind, had no equal, took leave of Creeshna, and went away towards the northern countries. This man, from the brightness of his devotion, had acquired so luminous an appearance, that, wherever he went, the road for a long way shone, as if with fire. When the people had all taken their places, Creeshna ordered that they should first prepare a variety of victuals and drink for the Brahmins; and, while they were doing so, a drunken Yadava, who happened to have a pitcher of wine in his hand, spilt some of its contents on the provision, and contaminated the whole, so that the Brahmins would not touch a morsel of it; and Creeshna commanded the whole to be thrown to the monkeys. As this was a great festival, all the first musicians, dancers, &c. began their amusements; and men, having been so long deprived of wine, were now eager to indulge in it even to satiety, while Creeshna arranged in order the various guests. All the elders and nobles of the family, of whom Ogur Sein was the first in age, and Balhadur, Creeshna's elder brother, and Beber, and Satyakee, and Keret-Brema, and the sons of Creeshna, Predemne, Neset, &c. were all present in that assemblage, and every one of the Yadavas of note to a man.

When they were all duly seated, Balhadur, who was impatient for liquor, called to the attendants to bring some pitchers of wine, and set them before each person, while the master of the ceremonies took especial care to place those persons together who were known to be particularly intimate, that they might quaff the sparkling beverage with more hilarity. Balhadur and Keret-Brema were thus in one party; Predemne and Satyekee in another; Vecre, or Beber, and Creeshna's younger brothers, in another. Satyekee soon became extremely intoxicated, and, looking towards Keret-Brema, cried out, "See that Khettree, my friends, who vaunts so much of his manhood: he, with the concurrence of Aswesthame, went by night to attack a parcel of inoffensive young people, and killed all the poor innocents most unjustly! Yet he boasts of his courage." Predemne exclaimed, "Bravo!" Keret-Brema, who was also very much intoxicated, said, "Do you, Satyekee, upbraid me? you, whose merciless sword has perpetrated so many murders?" Creeshna now hinted to Satyekee to reproach Keret-Brema for killing Sete-Rajeete, and carrying away his jewel. [Here the story of Sete-Rajeete is related, as in a former page,\* see 56 Adhyaye.] When Setebame, Creeshna's wife, heard her father's name mentioned, she began to weep exceedingly, and asked Creeshna how he could suffer those men to live who had killed her father? but Creeshna gave her no answer. Satyekee then rose up, and desired her not to grieve, assuring her that he would revenge her father's blood on that villain who was the very assassin that, in confederacy with Aswesthame, basely murdered the sons of Dropeda, and Sookemeda, and Drestedoomne, and so many thousand others: but that his life should instantly terminate in expiation of all those bloody deeds. Then, drawing his cincter, he flew towards Keret-Brema, who also got up to draw his sword, when

\* This story, which was tedious and uninteresting, and had no connection with the history in point of event, I purposely omitted.

Satyekce, at the first blow, cut off his head. The relations of each party immediately engaged in furious contest, and several were presently killed on both sides. Creeshna, seeing the violence of the fray, rose up, endeavouring to appease them; but all his exclamations and endeavours were fruitless. Kerei-Brema's relations lanced upon Satyekce; and Predemne, having spoken to Creeshna, went to keep the assailants from him; but two of the opposite party, having drawn their swords, slew both Predemne and Satyekce before Creeshna's face. Creeshna was now greatly enraged, and, having no other weapon by him, tore up some of those reeds which grew by the river's side, and struck with them those who had slain Predemne and Satyekce. Wherever those fatal reeds fell, they caused certain death; and as they now began to attack Creeshna himself, he presently dispatched all his assailants with the same weapon. Others, also, ran and took some of the same reeds, and began to fight with them, and their effect, wherever they touched, was like the arrow of death; for, instant destruction ensued. The father here slew his son, and the son the father; brother killed brother, and relations perished by the hand of each other, all fighting with these reeds; for, in truth, by the curse of those three Reyshees, they were all reduced to such a desperate situation, that they knew not what they did, but continued smiting and striking, till in the end every one of Creeshna's sons and all their posterity were slain on that calamitous spot. Creeshna there beheld, among others of the dead, his sons Predemne, and Sanetc, and Jaredvesoo; and Ancroodhe, the son of Predemne; and Kephe, or Goped, his own brother; and all his other relations. While he was absorbed in grief at this event, Dareke, his driver, came and told him, that, before this quarrel commenced, his elder brother Balhadur had risen from the assembly, and had gone no one knew whither; and it was much to be apprehended that some fatal accident had befallen *him* also. Creeshna immediately ordered his carriage to be got ready, that he might

go and seek his brother. Then himself and Veere, the Yadava, mounted the chariot, and Dareke drove them.

They had proceeded but a little way when they discovered Balhadur sitting under the shade of a pepal (or pepper) tree, with his eyes closed, and apparently immersed in deep thought. Creeshna and Veere, the Yadava, approached very gently, and sat down beside him. But Balhadur was so much absorbed in his reflections, that he did not in the least perceive any person's approach. Creeshna now said to Dareke, "You see what a horrible calamity has happened to all our people! Go quickly to Rajah Judishter, acquaint him with the sad catastrophe, and desire him to send Arjoon hither immediately." Dareke, mounting the carriage, drove with all speed towards Hastanapoor. After he was gone, Creeshna said to Veere, "You are aware of the miserable fate of these men; go now to Dwaraka, and look after my wives and houses, lest any thieves or villains, knowing that the town is empty, should come thither in hopes of plunder, offer violence to the women, and ransack the city. My father Vasudeva is also in the town, pay also the utmost attention to his safety." So Veere hastily returned towards the city; but, in his way, met with a hunter quite intoxicated, who had in his hands some of those fatal reeds, with which he struck Veere, and killed him. A spectator of this ran immediately and brought Creeshna news of his death; and Creeshna then, rousing Balhadur, said to him, "I am afraid that some invader will desolate the town. I request of you to stay here while I go thither, and I will return the instant I have informed myself." Then Creeshna went directly towards Dwaraka. On arriving there, he hastened to his father Vasudeva, and, after salutation, acquainted him with the utter annihilation of the whole of the males of the Yadava family. Vasudeva immediately began to weep bitterly; but Creeshna told him, that, notwithstanding this most dreadful of all calamities, the present was not a time for weeping, but that he must exert himself for the protection of the women till Arjoon's arrival, for whom he had already dispatched

Dareke with all expedition; that he himself must now reluctantly take leave to return to his brother Balhadur, whom he had left sitting disconsolate under a pepal-tree, and anxious waiting his return; that he had formerly seen all the Kooroos slain, but that now all the Yadavas, his own relations, had experienced the same fate; and that, being without sons and relations of every kind, he would never more come back into that city, but had made an agreement with Balhadur that they should retire together into the desert to pass their lives in prayer. Having said this, he respectfully kissed Vasudeva's feet. At the same time his wives and women began to weep and bewail their fate in the most heart-rending plaints. Creeshna told them not to be so loud in their lamentations, nor to give way to excessive grief, since there was *no remedy for the decrees of fate*; that Arjoon would arrive there the ensuing day, and dispel their sorrows. Creeshna having said this, and again taken a most affectionate leave of his father and the rest, departed from the city, and came to the place where he had left Balhadur, whom he found sitting in the very same posture. Creeshna then beheld a snake of an enormous magnitude, and exceedingly white, issue from his mouth. When the snake was entirely come forth, all at once it assumed a thousand heads, and went towards the river, while the carcase of Balhadur remained without life under the shade of the same tree as before, while the snake gradually approached the river's side. Creeshna then saw that the river appeared in the figure of a Brahmin, advancing respectfully forward to meet the snake, and said to it, "Approach, and be welcome." The snakes that were beneath the earth, such as Vasookee and the rest, [a long catalogue of them follows,] and Varoona, who is the spirit of water, all came to meet that snake, and all devoutly worshipped him. That mighty snake moved on majestically in this manner till he entered the river, and, going into the middle of the stream, plunged into it, and was seen no more. When Creeshna saw that Balhadur's spirit had finally departed, he became exceedingly sorrowful. Near where he stood

there was a jungle, or brake, into which he entered, and, leaning his head on his knees, sat absorbed in the deepest melancholy. He reflected within himself, that all the effect of Kandharee's curse had now fully taken place on the Yadavas, and he now called to his remembrance these prophetic words which Doorvasa had once uttered to him: "O Creeshna! take care of the *sole of thy foot*; for, if any evil come upon thee, it will happen in that place:" (as is related in the 13th perble of the Mahabbarat.) Creeshna then said to himself, "Since all the Kooros and the whole of the Yadavas are now dead and perished, it is time also for me to quit the world." Then, leaning to one side, and placing his feet over his thighs, he summoned up the whole force of his mental and corporeal powers, while his hovering spirit stood ready to depart. At that time there came thither a hunter with his bow and arrow in his hand; and, seeing from a distance Creeshna's foot, which he had laid over his thigh, and which was partly obscured among the trees, he suspected it to be some animal sitting there. Applying, therefore, to his bow an arrow, the point of which was formed from the *very iron of that club* which had issued from Sateebe's belly, he took aim, and struck Creeshna *in the sole of his foot*. Then, thinking he had secured the animal, he ran up to seize it, when, to his astonishment, he beheld Creeshna there with four hands, and drest in yellow habiliments. When the hunter saw that the wounded object was Creeshna, he advanced, and, falling at his feet, said, "Alas, O Creeshna! I have, by the most fatal of mistakes, struck you with this arrow. Seeing your foot at a distance, I did not properly discern my object, but thought it to be an animal: O pardon my involuntary crime!" Creeshna comforted him to the utmost of his power, saying, "It was no fault of thine. Depart, therefore, in peace." The hunter then humbly kissed his foot, and went sorrowing away. The piece of iron which had stricken Creeshna was, as before-observed, the remains of that very club which had been ground away by order of Ogur Sein, and of which the small bit that was left had been cast into the river,

where a fish had swallowed it; and that fish, being caught, had been sold to this hunter, who, finding a morsel of iron in its belly, formed it into the head of an arrow, with which same arrow he wounded Creeshna. After the hunter was gone, so great a light proceeded from Creeshna, that it enveloped the whole compass of the earth, and illuminated all the expanse of heaven. At that instant, an innumerable tribe of Devatas and other celestial beings, of all ranks and denominations, came to meet Creeshna; and he, luminous as on that night when he was born in the house of Vasudeva, by that same light pursued his journey between heaven and earth to the bright Vaicontha, or paradise, whence he had descended. All this assemblage of beings, who had come to meet Creeshna, exerted the utmost of their power to laud and glorify him. Creeshna soon arrived at the abode of Eendra, who was overjoyed to behold him, and accompanied him as far as the extent of *Eendra-Loke* reached, and offered him all manner of ceremonious observances. When Creeshna had passed the limits of Eendra's territory, Eendra said to him, "I have no power to proceed any farther, nor is there any admission for me beyond this limit." So Creeshna kindly dismissed him, and went forward alone.

In the mean time Dareke, who had been sent to summon Arjoon, immediately on his arrival at Hastanapoor, waited upon Rajah Judishter, who rejoiced exceedingly to see him; but, when he heard the fatal news of the death of all the Yadavas, he fell down senseless through the distracting violence of his grief. When he came to himself, Dareke related to him all the particulars of this sad catastrophe, at which he and his brothers remained more dead than alive. Arjoon, however, instantly hurried away to visit Vasudeva, and see in what state Creeshna himself might be. So he mounted the carriage, and came with all possible speed to Dwaraka. He beheld *the city in the state of a woman whose husband is recently dead*; and, finding neither Creeshna nor Balhadur, nor any other of his friends there, the whole place appeared in his eyes as if involved in



a cloud of impenetrable darkness, nor could he refrain from bursting into tears. The 16,000 wives of Creeshna, the moment they set their eyes on Arjoon, burst also into a flood of tears, and all at once began the most bitter lamentations; and, in truth, the whole city was so rent with uproar and distraction, that it surpasses description. Arjoon, on seeing them thus left without husband, children, father, brother, or friend of any sort, was so affected with their situation, that all his understanding, judgement, and courage, forsook him; and, for a time, he was utterly unable to come to any resolution. After a long pause, recovering his bewildered intellects, he anxiously inquired where Vasudeva was, and went to see him. Here the scene of grief and misery was renewed; and, after a mutual intercourse of lamentation, in which Vasudeva told him he had neither eaten nor drunk since Creeshna had left him, Arjoon, taking Dareke with him, went to Creeshna's palaces, and, summoning together such of his people as were left, told them, that, in seven days from that time, the sea would rise in mountain-billows, and entirely submerge the city; that, therefore, they must, before that time, exert themselves, get every carriage, elephant, and horse, in the place ready, and carry away the women and all the best part of the treasure towards Eendraput, *i. e.* Dheli; that they must, moreover, take with them Vejre, son of Aneroodhe, and Creeshna's great grandson, and seat him in the government of Dheli. He assured them there was not a moment to be lost; for, that, the very same day they should quit Dwaraka, it would be deluged by the ocean; and if any inhabitant loitered there, he must perish. That whole night was passed by Arjoon in weeping; he rose early the next morning, and, after bathing, was going to see Vasudeva, when he met all the women running out of the house, shrieking, beating their breasts, and tearing their hair. Vasudeva had expired that same night, and fourteen of his wives were standing around him, among whom were Yasodha, mother of Creeshna, and Roheenee, mother of Balhadur. Arjoon was, at this news, again for a time

bereft of his senses; but Creeshna's wives, coming to him, roused him from his trance, and told him there was no time for useless weeping, as he had Vasudeva's funeral to direct, and to provide for their own departure. Arjoon accordingly had the funeral-pile prepared in the very place where Creeshna had performed the Aswamedha-Yug, as Vasudeva had desired in his life-time. Four of his wives burnt themselves with his corpse. Arjoon next came to the fatal field of dispute, where he had fresh cause to mourn over the lifeless remains of his slaughtered friends, Predemne, and Creeshna's other sons, and brothers, and Satyekee, and Keret-Brema, and Akroor, &c. all of whose bodies he caused to be burnt. Search was also made for the earthly portions of what once was Creeshna and Balhadur. These also he solemnly committed to the flames. After he had finished these melancholy ceremonies, on the sixth day Arjoon ordered that all the people, men, women, and children, should quit the devoted city of Dwaraka, and take the road to Ecndraput. Accordingly, they all left Dwaraka; Creeshna's 16,000 wives also, and all their servants and maids in very great numbers; and before them went Vejre, the son of Anaroodhe, while Arjoon brought up the rear. On the same day on which Arjoon left the city, the agitated deep began to swell, and rising higher and higher, even to the roofs of the loftiest edifices of Dwaraka, overwhelmed them in the sight of all the people, who, with the utmost trepidation and horror, lest the spreading waves should overtake them, travelled with all possible haste to a place where five streams unite with the river Indus, and there they halted. The people of that quarter were all thieves and plunderers, who, seeing so many beautiful women and so much valuable treasure slightly guarded, attacked the caravan, in spite of Arjoon's remonstrances and threats, and began to hurry away the women and plunder the baggage. Arjoon now attempted to string his bow Gandceva, but was a long time before he could succeed. He then put an arrow to the string, but with all his strength could not draw the bow. He then pulled

at his sword, but could not unshcath it. In the mean time, every thief, at his option, took one of Creeshna's wives, and bore them in triumph away. Arjoon, with great difficulty, at last drew his bow, and shot an arrow; but whereas formerly one arrow would do prodigious execution, and his quiver remained always inexhaustible, his arrows now were soon spent, and almost wholly without effect. He next began to strike at the thieves with his bow Gandeeva, but the effect was trifling. The villains with ease carried off the women and the booty before his face; and Arjoon, exhausted with labour and grief, sat down to weep. Some few, however, of the women, and a small part of the treasure was still remaining, and Arjoon, in an agony of despair, knelt down to pray; when, finding his strength a little restored, he drew his sword and killed a few of the plunderers, and rescued some of the women. Ordering his people to place these and the remaining baggage on the carriages again, he then proceeded towards Hastanapoor and Eendraput. When they came to Koorookshetre, the son of Keret-Brema came out to meet them, and him they established in the government of Meerenhe and sovereignty of that country. After taking care of Koorookshetre, they came to Eendraput, and Arjoon settled the government of that city and its dependencies on Vejre Natha, son of Anaroodhe. In Koorookshetre, five of Creeshna's wives, Rokemence, Yamoonetec, Seebeesa, Heimootec, and Kandharce, whose father was of the country of Kandhar, (Candahar,) burnt themselves; while Sete-Bame, with some others, invested themselves with the habits of Sanyassi's, and, forsaking the world, retired into the deserts to pass their lives in solitude and prayer.

CONCISE ADDITIONAL OBSERVATIONS ON THE AVATAR OF  
CREESHNA.

The two introductory chapters to the Life of Creeshna have sufficiently shewn it to be a compound of some traditional prediction, alluding to a great spiritual, but obscure, character, about to arise from the womb of time, *the preserver of the world from crimes and punishments*, and the history of some ancient hero; in all probability of that very Rama who forms so conspicuous a portion of the Avatar. Through the whole of it, however, there runs such frequent reference to the power and operations of the SOLAR DEITY; he combats both in youth and age with monsters so much resembling those of the sphere, with bulls, dragons, serpents, wolves, crows, and others, enrolled among the forty-eight oldest constellations; he maintains such dreadful contests with enemies in the form of tempests, whirlwinds, hurricanes, and other aërial prodigies, that for a while envelope and obscure him; and, what is not the least remarkable circumstance in his history, he is so constantly represented as absorbing into himself, or, as the fable expresses it, *receiving into his mouth*, the noxious fires and devouring conflagrations which hostilely assail his comrades; that the astronomical relation of his character to that planet cannot be passed over unobserved, or its existence denied, though it is impossible to draw any exact parallel. That Osiris, too, the black divinity of Egypt, and Creeshna, the sable shepherd-god of Mathura, have the striking similitude of character, intimated by Mr. Wilford, cannot be disputed, any more than that Creeshna, from his rites, continuing so universally to flourish over India from such remote periods down to the present day, was the prototype, and Osiris the mythological copy. Both are renowned legislators and conquerors, contending equally with physical and spiritual foes; both are denominated THE SUN; both descend to the shades, and raise the dead.

There is also another great personage in Asiatic antiquity to whose history, as related by Herodotus, that of Creeshna bears, in many parts, a striking similitude, I mean the *great Cyrus*, or CAI COSROE of the Persians; a name apparently connected with the Indian; for, its primitive is *Coresh*, an old Persian name for the sun, whence Creeshna might have been originally formed. In that case, we may apply to our black deity of India that celebrated line of Milton :

DARK with excess of LIGHT thy skirts appear.

The account of Cyrus in Herodotus is, in some instances, so minutely particular, that a doubt can scarcely be entertained of his having seen some ancient legend concerning Creeshna, and consequently additional evidence is thence brought to the truth of Herodotus, who could only have seen it in those Persian annals which he asserts he consulted in writing his history; a circumstance extremely probable, since the remotest annals of India and Persia were the same. Let any man coolly read the remarkable, though generally exploded, relation of Herodotus concerning the birth and exposure of the infant Cyrus, through the jealous dread and hatred of his grandfather, to whom it was announced in a dream that he should be dethroned by that grandson; let him consider the account given in that author of his being rescued from the threatened doom by the tenderness of the herdsman Mithridates and his wife Spaco; the *exchange* of Cyrus for their new, but still-born, son, who was exposed in his stead on the mountains of Ecbatana; his being trained up in the scenes of pastoral life at their farm, and the notable circumstance of his being chosen *king*, or chief, as Creeshna was, of the young shepherds, his companions; together with the complete fulfilment of the prophecy in the subversion of the throne of Astyages:\* let any person, I say, compare this singular narration with what he has read

\* Herodotus, lib. i. p. 81 et seq.

concerning Creeshna in the preceding pages, and he will not only be convinced of the truth of the assertion of Sir William Jones, that the Indian and Iranian annals were originally *the same*, at least as to their general purport, but that Herodotus had actually consulted them, and not fabricated, as his calumniators have asserted, an idle romance to please the fabulous mythologists of Greece. But concerning the different degrees of credit which ought to be given to the two only authentic historians of Cyrus, Herodotus and Xenophon, an observation or two will occur in a subsequent chapter relative to the second, or Caianian, dynasty of Persia, in which Cyrus ranks the third; and it is time that we quit this extended Avatar for that of BUDDHA, the next in order of succession.

THE NINTH INDIAN AVATAR, OR THAT OF BUDDHA, INCARNATE FOR THE PURPOSE OF PUTTING A PERIOD TO SANGUINARY SACRIFICES OF MEN AND BEASTS.

#### CHAPTER IV.

*The vast Extent in which the religious and philosophical Doctrines of BUDDHA, the Ninth Avatar, have been diffused throughout Asia. — Sanscreeet Documents concerning himself and his extraordinary History. — His secluded and penitentiary Life, persevered in with a View more efficaciously to inculcate the main Object of his Avatar, PARDON WITHOUT PROPITIATORY SACRIFICE, the grand Exemplar which the ancient Gymnosophists and the modern Yogees imitated in the dreadful and disgusting Austerities to which they voluntary devote themselves.*

THE ninth Avatar, or that of BUDDHA, commenced, according to Sir William Jones, in the year 1014 before Christ.\* Buddha, however, must have flourished at a period much earlier, if, as is intimated in another part of the Asiatic Researches, he appeared on earth towards the commencement of the Cali-Yug, and married *Ila*, whose father (Noah, or Ilus, as he is called by Sanchoniatho†) was preserved in a miraculous ark from a universal deluge.‡ Possibly Buddha may be the name of a dynasty, as were Bali and Rama; a dynasty extending from very remote æras down to periods comparatively recent in their romantic annals; and, in fact, Buddha is to be

\* Asiatic Researches, vol. i. p. 425.

† See Bishop Cumberland's Sanchoniatho, p. 29.

‡ Asiatic Researches, vol. ii. p. 376.

# BUDDHA: OR THE NINTH AVATAR

PLATE 1



incarnate for the purpose of abolishing sanguinary sacrifices  
 to John Penn Esq of St. Peter's of 'But the peace and love  
 himself is greatly merited to

No 10





found in a preceding page at the head of the great lunar dynasty of India. His Avatar is asserted to have taken place for the express purpose of putting a stop to the bloody sacrifices with which the Brahmins had polluted the pristine purity and simplicity of their religion. A rock-altar, therefore, that altar on which the blood of animals had profusely flowed, was sacred to him throughout Asia; and he himself was often represented by a huge columnar black stone, black being among the ancients a colour emblematical of the inscrutable nature of the Deity. How wide his fame and the mild rites of his religion were diffused will be evident, when it is considered that the Indian Buddha is the *Budso* and *Dai-Bod*, that is, *Deva-Buddha*, of the Japanese, whose history and superstitious rites are detailed at great length by Kämpfer. Among other circumstances, he relates, that, in the reign of the eleventh emperor from Syn Mu, *Budo* came over from the Indies into Japan, and brought with him, upon a *white horse*, his religion and doctrine.\* Kämpfer here evidently confounds the two last Avatars, the tenth being a warrior with a winged *white horse*. Chronology marks him for the undoubted *Fòt* of China, the name being thus softened down by a race who have neither a B nor D in their alphabet. He was the *Wod*, or original *Oden*, of the Scandinavians, proved to have been so by the rock-worship in use among them and their Druid-descendants in Europe. For the same reason he is known to be the elder Thoth and Hermes of Egypt, pyramids and certain pillars called *Herma* being sacred to that deity. He is also known to be the *Taut*, or *Mercury*, of Phœnicia, as well by the same species of rude worship and symbols, (the Mercurial heaps,) as by the very curious circumstance, often before alluded to in this work and the Indian Antiquities, that the fourth day of the week, (our Wednesday, a corruption of *Woden's day*,) which is assigned to Buddha in India, called *Bhood-War*, is the *Dies Mercurii* of the West. There is also some

\* Kämpfer's Japan, lib. ii. p. 163.

reason to suppose, from the following passage of Sir William Jones, that the rites of his religion were not wholly unknown among the Arabians, whose principal divinity was represented under the form of a cubical black stone. He observes, that, “ the powers of God represented as female deities, the adoration of stones, and the name of the idol WUDD, induce us strongly to suspect that some of the Hindoo superstitions had found their way into Arabia; and, though we have no traces in Arabian history of such a conqueror or legislator as the great SESAC, who is said to have raised pillars in Yemen as well as at the mouth of the Ganges, yet, since we know that SACYA is a title of BUDDHA, whom I suppose to be WODEN, and since the age of Scsac perfectly agrees with that of Sacya, we may form a plausible conjecture that they were in fact the same person who travelled eastward from Ethiopia, either as a warrior or as a law-giver, about a thousand years before Christ, and whose rites we now see extended as far as the country of Nifon, or, as the Chinese call it, Japuen, both words signifying the *rising sun*.”\*

Buddha is not entirely unknown even to classical writers: Arrian denominates him, as we have seen before in the chapter concerning Hercules, *Budæus*;† and Clemens, of Alexandria, terms him *Bouta*.‡ Buddha opposed the sanguinary sacrifices of the Brahmins, and, consequently, in a degree, the holy Vedas themselves which enjoined them: in India, therefore, there has always been a sect who are violently hostile to the followers of Buddha, denominating them atheists and denying the genuineness of his Avatar. But the rescinding of a precept when abused is no valid argument against its original rectitude; and how far the philosophical doctrines promulgated by Buddha may be considered as tending to establish materialism will be the subject of future discussion. The learned Indians seem, from a very remote period, to have been divided into two grand sects, a circumstance noticed by classical writers, who name

\* See his Essay on the Arabians.

† Arrian in Indiciis, p. 421.

‡ Stromata, lib. i. p. 359.

them Brachmans and Samanæans, *i. e.* the followers of Samanacodom, an appellation of Buddha. Hence Mr. Chambers, in the Asiatic Researches,\* where he is treating of some grand remains of ancient Hindoo temples and sculptures, like those of Salsette and Elephanta, cut out of the solid rock, on the Coromandel coast, observes, that there anciently prevailed in India, or at least in the Peninsula, a system of religion, very different from that inculcated in the Vedas, and, in some respects, totally inconsistent with the principles and practice of the present Brahmins. This religion still flourishes in the farther Peninsula, particularly among the Siamese, between whom and the inhabitants of Deccan and Ceylone, it is evident, from his Dissertation, that a considerable intercourse, in very remote periods, has subsisted. Mr. Chambers supposes this religion to be the worship of the God BOODH, whose votaries, Mr. Knox observes, took particular pride in erecting to his honour temples and high monuments, “as if they had been born solely to hew rocks and great stones, and lay them up in heaps.”† Their kings, he adds, are now happy spirits, having merited heaven by those stupendous labours. In the same treatise, among other evidences of the probability of his supposition, Mr. Chambers has inserted a passage from M. Gentil, who remarked, in the neighbourhood of Verapatnam, a statue of granite, very hard and beautiful, probably of many thousand weight, but half sunk in the deep sand, and standing, as it were, abandoned in the midst of that extensive plain. He observed, “that it exactly resembled THE SAMANACODOM, or principal stone deity of the Siamese, in the form of its head, in its features, and in the position of its arms, but that it bore no similitude to the present idols of the Hindoos; and, upon inquiry of the Tamulians, he was constantly informed, that it *was* the God BOODH,

\* Asiatic Researches, vol. i. p. 145.

† See Knox's curious and authentic historical account of the island of Ceylone; published at London, 1681.

who was now no longer regarded, since the Brahmins had made themselves masters of the people's faith."\*

To explain the obscure and apparently contradictory circumstances above alluded to in the history of Buddha, I mean his opugning the doctrines of the Vedas, and his being considered in India as a favourer of the principles of Materialism, principles so directly contrary to the sublime conceptions of the Brahmins concerning the Deity as an active spirit pervading every particle of matter, a conjecture has been started by some Indian mythologists, that, as there were two exalted personages in antiquity of the name of Hermes, so there might have been two Buddhas; the latter, an usurper of his name and honours, they suppose to be the famous BUDHA SAKIA, a priest of Memphis, mentioned by Kæmpfer to have been driven from Egypt, with others of his persecuted brethren, to the shores of India, during the ravages of Cambyzes, in the year 525 before Christ.† In fact, it is not uncommon in the complex system of Asiatic mythology to find two persons of the same name, and of doctrines presumed similar, living in quite different ages, as in the case of Zoroaster, Orpheus, and Hermes; and the cause of it is to be found in the general belief of the Asiatics in the doctrine of the Metempsychosis, in the stages of which the same spirit was supposed to animate, at different periods, different human forms. Ingenious, however, as the attempted solution of this difficulty may appear, it by no means effectually removes it; and the best explanation will be a concise, but fair, statement of the genuine doctrines of Buddha, which have been manifestly perverted by the sophists of India from their original meaning. Buddha signifies *a wise man*, and Sacya, his other title, means *a feeder upon vegetables*: this Avatar was, therefore, intended not only to put an effectual termination to the barbarous custom of profusely shedding bestial blood,

\* Mr. Chambers in the Asiatic Researches, in loco citat.

† Kæmpfer's Japan, vol. i. p. 38. edit. 1728.

its more professed object, but to impress on the Indians the maxims of a sublime and sound philosophy, the consequence of the practice of which would render sacrificial atonement for crimes less necessary; to animate them to the attainment of purity and pardon by personal mortification and severe abstinence rather than by the expiatory ablution of a more innocent animal; in fact, to inculcate, according to the precept and practice of Buddha, a total subjugation of *sense* and an utter annihilation of *passion*.

These general remarks will serve as no improper introduction to such authentic Sanscreeet documents of this Avatar as from various sources I have been able to collect together for its more complete elucidation.

I cannot more properly commence the native accounts concerning this Avatar of Buddha, than by inserting the subsequent extract relating to him, from the Asiatic Researches. It is part of a translation, by Sir John Shore, of an inscription on a silver plate found in a cave near Islamabad. The reader is already too well acquainted with the romantic style in which all the Indian legends are written to need any apology for my inserting it verbatim. From the presence and services of so many deities of superior order at his birth, and on other occasions, a just idea of the importance of his character may be formed, and fully establishes his title to the distinguished rank of an AVATAR.

“ God sent into the world Buddha-Avatar to instruct and direct the steps of angels and of men; of whose birth and origin the following is a relation: When Buddha-Avatar descended from the region of souls in the month of Magh, and entered the body of Mahamaya, the wife of Sootah Dannah, rajah of Cailas, her womb suddenly assumed the appearance of clear transparent chrystal, in which Buddha appeared, beautiful as a flower, kneeling and reclining on his hands. After ten months and ten days of her pregnancy had elapsed, Mahamaya solicited permission from her husband, the rajah, to visit her father, in conformity to which the roads

were directed to be repaired and made clear for her journey ; fruit-trees were planted ; water-vessels placed on the road-side ; and great illuminations prepared for the occasion. Mahamaya then commenced her journey, and arrived at a garden adjoining to the road, where inclination led her to walk and gather flowers. At this time, being suddenly attacked with the pains of child-birth, she laid hold on the trees for support, which declined their boughs at the instant, for the purpose of concealing her person, while she was delivered of the child ; at which juncture Brahma himself attended with a golden vessel in his hand, on which he laid the child, and delivered it to Eendra, by whom it was committed to the charge of a female attendant ; upon which the child, alighting from her arms, walked seven paces, whence it was taken up by Mahamaya, and carried to her house ; and, on the ensuing morning, news were circulated of a child being born in the rajah's family. At this time Tapaswi Muni, who, residing in the woods, devoted his time to the worship of the Deity, learned by inspiration that Buddha was come to life in the rajah's palace : he flew through the air to the rajah's residence, where, sitting on a throne, he said, ' I have repaired hither for the purpose of visiting the child.' Buddha was accordingly brought into his presence : the Muni observed two feet fixed on his head, and, divining something both of good and bad import, began to weep and to laugh alternately. The rajah then questioned him with regard to his present impulse, to whom he answered, ' I must not reside in the same place with Buddha, when he shall arrive at the rank of Avatar : this is the cause of my present affliction, but I am even now affected with gladness by his presence, as I am hereby absolved from all my transgressions.' The Muni then departed ; and, after five days had elapsed, he assembled four Pandits for the purpose of calculating the destiny of the child ; three of whom divined, that, as he had marks on his hands resembling a wheel, he would at length become a Rajah Chacraverti ; another divined, that he would arrive at the dignity of Avatar.

“ The boy was now named Sacya, and nothing important occurred till he had attained the age of sixteen years ; at which period it happened, that the Rajah Chuhidan had a daughter named Vasutara, whom he had engaged not to give in marriage to any one till such time as a suitor should be found who could brace a certain bow in his possession, which hitherto many rajahs had attempted to accomplish without effect. Sacya now succeeded in the attempt, and accordingly obtained the rajah's daughter in marriage, with whom he repaired to his own royal residence.

“ One day, as certain mysteries were revealed to him, he formed the design of relinquishing his dominion ; at which time a son was born in his house, whose name was Raghu. Sacya then left his palace with only one attendant and a horse, and, having crossed the river Ganga, arrived at Balucali, where, having directed his servant to leave him and carry away his horse, he laid aside his armour.

“ When the world was created, there appeared five flowers, which Brahma deposited in a place of safety : three of them were afterwards delivered to the three Thacurs, and one was presented to Sacya, who discovered that it contained some pieces of wearing-apparel, in which he clothed himself, and adopted the manners and life of a mendicant. A traveller one day passed by him with eight bundles of grass on his shoulders, and, addressing him, said, ‘ A long period of time has elapsed since I have seen the Thacur ; but now, since I have the happiness to meet him, I beg to present him an offering consisting of these bundles of grass.’ Sacya accordingly accepted the grass, and reposed on it. At that time there suddenly appeared a golden temple, containing a chair of wrought gold, and the height of the temple was thirty cubits, upon which Brahma alighted, and held a canopy over the head of Sacya : at the same time Ecndra descended with a large fan in his hand, and Naga, the rajah of serpents, with sandals in his hand, together with the four tutelar deities of the four corners of the universe ; who all attended to do him service and reverence. At this time, likewise, the chief of



Assoors, with his forces, arrived, riding on an elephant, to give battle to Sacya, upon which Brahma, Eendra, and the other deities, deserted him and vanished. Sacya, observing that he was left alone, invoked the assistance of the Earth; who, attending at his summons, brought an inundation over all the ground, whereby the Assoor and his forces were vanquished, and compelled to retire.

“At this time five holy scriptures descended from above, and Sacya was dignified with the title of Buddha-Avatar. The scriptures confer powers of knowledge and retrospection, the ability of accomplishing the impulses of the heart, and of carrying into effect the words of the mouth. Sacya resided here, without breaking his fast, twenty-one days, and then returned to his own country, where he presides over rajahs, governing them with care and equity.”\*

From the same collection I present the reader with the following translation, by Mr. Wilkins, of a Sanscreeet inscription, copied from a stone at Booddha-Gaya, in the province of Bahar.

“In the midst of a wild and dreadful forest, flourishing with trees of sweet-scented flowers, and abounding in fruits and roots; infested with lions and tigers, destitute of human society, and frequented by the Munis, resided Buddha, the author of happiness, and a portion of Narayen. This deity Harec, who is the lord Hareesa, the possessor of all, appeared in this ocean of natural beings at the close of the Dwapar, and beginning of the Cali Yug: he who is omnipresent and everlastingly to be contemplated, the Supreme Being, the Eternal One, the Divinity worthy to be adored by the most praise-worthy of mankind, appeared here with a portion of his divine nature.

“Once upon a time the illustrious Amara, renowned amongst men, coming hither, discovered the Supreme Being, Buddha, in the great forest. The wise Amara endeavoured to render the God Buddha propitious by superior service; and he remained in the forest for the space of twelve years, feeding upon roots and fruits,

and sleeping upon the bare earth; and he performed the vow of a Muni, and was without transgression. He performed acts of severe mortification; for, he was a man of infinite resolution, with a compassionate heart. One night he had a vision, and heard a voice, saying, 'Name whatever boon thou wantest.' Amara-Deva, having heard this, was astonished, and, with due reverence, replied, 'First, give me a visitation, and then grant me such a boon.' He had another dream in the night, and the voice said, 'How can there be an apparition in the Cali-Yug? The same reward may be obtained from the sight of an image, or from the worship of an image, as may be derived from the immediate visitation of a deity.' Having heard this, he caused an image of the Supreme Spirit Buddha to be made, and he worshipped it, according to the law, with perfumes, incenses, and the like; and he thus glorified the name of that Supreme Being, the incarnation of a portion of Veeshtu: 'Reverence be unto thee in the form of Buddha! Reverence be unto the Lord of the earth! Reverence be unto thee, an incarnation of the Deity and the Eternal One! Reverence be unto thee, O God, in the form of the God of Mercy, the Dispeller of pain and trouble, the Lord of all things, the Deity who overcometh the sins of the Cali-Yug, the Guardian of the Universe, the Emblem of Mercy towards those who serve thee! OM, the possessor of all things in vital form! Thou art Brahma, Vceshnu, and Mahesa! Thou art Lord of the Universe! Thou art, under the proper form of all things, moveable and immoveable, the possessor of the whole! and thus I adore thee. Reverence be unto the Bestower of salvation, and Resheekesa, the ruler of the faculties! Reverence be unto thee, (Kesavah,) the destroyer of the evil spirit Kesee! O Damordara, shew me favour! Thou art he who resteth upon the face of the milky ocean, and who lieth upon the serpent Sesha. Thou art Treeviekrama, (who, at three strides, encompassed the earth!) I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of Buddha, the God of Mercy! Be propitious, O Most High God!

“ Having thus worshipped the guardian of mankind, he became like one of the just. He joyfully caused a holy temple to be built of a wonderful construction, and therein were set up the divine foot of Veeshnu, for ever purifier of the sins of mankind, the images of the Pandoos, and of the descents of Veeshnu, and in like manner of Brahma and the rest of the divinities.

“ This place is renowned, and it is celebrated by the name of Booddha-Gaya. The forefathers of him who shall perform the ceremony of the Sradha at this place shall obtain salvation. The great virtue of the Sradha, performed here, is to be found in the book called Vayoo-Poorana; an epitome of which hath by me been engraved upon stone.

“ Veekramadeetya was certainly a king renowned in the world. So in his court there were nine learned men, celebrated under the epithet of the Nava Ratnanee, or Nine Jewels; one of whom was Amara-Deva, who was the king's chief-counsellor, a man of great genius and profound learning, and the greatest favourite of his prince. He it certainly was who built the holy temple which destroyeth sin, in a place in Jamboodweep, where, the mind being steady, it obtains its wishes, and in a place where it may obtain salvation, reputation, and enjoyment, even in the country of Bharata, and the province of Cicata, where the place of Buddha, purifier of the sinful, is renowned. A crime of a hundred fold shall undoubtedly be expiated from a sight thereof, of a thousand fold from a touch thereof, and of a hundred thousand fold from worshipping thereof. But where is the use of saying so much of the great virtues of this place? Even the hosts of heaven worship with joyful service both day and night.

“ That it may be known to learned men that he verily erected the house of Buddha, I have recorded, upon stone, the authority of the place, as a self-evident testimony, on Friday, the fourth day of the new moon, in the month of Madhoo, when in the seventh, or mansion of Ganisa, and in the year of the era of Veekramadeetya 1005.”

As the period of Buddha's incarnation is of the highest consequence in the arrangement of the chronology of India, Sir William Jones has very much laboured, and, I think, as far as possible, has determined, that difficult point. He tells us, that the priests of Buddha left in Tibet and China the precise epoch of his appearance, real or imagined, in India; and their information, which had been preserved in writing, was compared by the Christian missionaries and scholars with our own era. Couplet, De Guignes, Giorgi, and Bailly, differ a little in their accounts of this epoch, but that of Couplet seems the most correct. On taking, however, the medium of the four several dates, we may fix the time of Buddha, or the ninth great incarnation of Veeshnu, in the year one thousand and fourteen before the birth of Christ, or two thousand seven hundred and ninety-nine years ago. Now the Cashmirians, who boast of his descent in their kingdom, assert that he appeared on earth about two centuries after Creeshna, the Indian Apollo, who took so decided a part in the war of the Mahabbarat; and, if an etymologist were to suppose that the Athenians had embellished their poetical history of Pandion's expulsion and the restoration of Ægeus with the Asiatic tale of the Pandoos and Judishter, neither of which words they could have articulated, his conjecture ought not hastily to be derided. Certain it is, that Pandumandel is called by the Greeks the country of Pandion.

The following are two Sanscreet lines, taken from an ancient book of high authority, and cited by our author for the purpose of fixing the precise time of the appearance of this Avatar in India. The observations that follow will advance us still farther in the history of this obscure character.

" Asau vyactah calérabdasahasradwitayè gatè,

" Murtih patálaverná'sya dwibhujà chicurójj'hità.

“ He became visible, the thousand and second year of the Cali age being past ; his body of a colour between white and ruddy, with two arms, without hair on his head,” (that is, as a penitent.)

Cicata, named in the text as the birth-place of Buddha, he tells us is supposed to have been Dhermaranya, a wood near Gaya, where a colossal image of that ancient deity still remains: it seemed to him of black stone; but, as he saw it by torch-light, he could not be positive as to its colour, which may, indeed, have been changed by time.

The Brahmins, he adds, universally speak of the Buddhas with all the malignity of an intolerant spirit, yet the most orthodox among them consider Buddha himself as an incarnation of Veeshnu. It seems highly probable, therefore, that the Buddha, whom Jayadeva celebrates in his hymn, was the Sacyasinha, or lion of Sacya, who, though he forbade the sacrifices of cattle, which the Vedas enjoin, was believed to be Veeshnu himself in a human form, and that another Buddha, one perhaps of his followers in a later age, assuming his name and character, attempted to upset the whole system of the Brahmins, and was the cause of that persecution from which the Buddhas are known to have fled into very distant regions. May we not reconcile the singular difference of opinion among the Hindoos, as to the time of Buddha's appearance, by supposing that they have confounded the two Buddhas, the first of whom was born a few years before the close of the last age, and the second when above a thousand years of the present age had elapsed?\*

Of the account given of this curious Avatar, and the doctrines of Buddha, in the Ayeen Akbery, the following is the substance: His father, according to Abul Fazil,† was Rajah Siddown, prince of Bahar, and his mother, named Maia, was delivered of him through her navel. At his birth there shone forth a wonderful light; the

\* Sir William Jones in Asiatic Researches, vol. ii. p. 93.

† Ayeen Akbery, vol. iii. p. 157.

earth trembled, and the water of the Ganges rose and fell in a most astonishing manner. The very hour he was born he walked seven steps, and discoursed with an eloquence that ravished the hearts of his hearers. The early part of his life is said to have been spent in retirement from the world, and contempt of its grandeur; in acts of severe penance, and in the incessant worship of Mahadeva. He had likewise the gift of prophecy, and could alter the course of nature. It was predicted of Buddha that he should introduce a new religion into the world. The prediction was fulfilled, and the leading principle of that benevolent religion was, that the horrid custom of offering up men and beasts in sacrifice should be abolished. He is said to have had above eighty thousand disciples, who propagated his doctrines through all the neighbouring kingdoms; and ten only of those disciples published five thousand volumes in honour of their master. At the close of a life, whose duration was one hundred years, consumed in acts of exemplary piety and beneficence, it is asserted that Buddha, convoking his disciples together, retracted the pious doctrines which he had, through the whole of that prolonged life, inculcated; telling them that the worship of any deity was *mere delusion*, for that, in fact, no deity presided over the universe; that every thing is the effect of blind chance, and that the world is eternal, but subject, at stated periods, to alternate destruction and renovation. The sacred character of an *Avatar*, however, as we before observed, absolutely forbids the possibility of his speaking in this impious manner, though doctrines very similar are imputed to Buddha by some of the more inveterate of the sect of the Brahmins; and it is in part to explain this difficulty, as well as to account for some other contradictions in his character, that the existence of a second Buddha has been supposed, who flourished many centuries after the first, and who imported those principles into India from Egypt, where Plato, in his *Timæus*, has expressly asserted that such doctrines were maintained.

It is to Mr. Wilford, who has gone pretty much at large into the history of this Avatar, that we must ultimately recur for a genuine account both of Buddha and his doctrines. To me, however, it appears exceedingly singular, that both Sir William Jones and himself should coincide in assigning to Buddha an Egyptian origin; for surely the Brahmins, so devoted as they are, and ever have been, to their native country and ancient rites, would never have conferred the exalted dignity and distinguished rank of an AVATAR on a foreigner? The matter is inexplicable except by the supposition, by no means improbable, that this Avatar took place at that remote period when Misraethan, or Egypt, formed a permanent part of the great Indian empire; though even that supposition will not account for the asserted difference in features of the images of Buddha from those of the old Hindoo idols.

“Most of the Brahmins insist, that the Buddha, who perverted Divodasa, was not the ninth incarnation of Veeshnu, whose name, some say, should be written Bauddha, or Boddha; but not to mention the Armacosh, the Mugdhabodh, and the Gitagovinda, in all of which the ninth Avatar is called Buddha; it is expressly declared in the Bhagavat, that Veeshnu should appear ninthly in the form of ‘Buddha, son of Jina, for the purpose of confounding the Dityas, at a place named Cicata, when the Cali age should be completely begun.’ On this passage it is only remarked, by Sridhara Swami, the celebrated commentator, that Jina and Ajina were two names of the same person, and that Cicata was in the district of Gaya; but the Pandoos, who assisted in the Persian (that is, the preceding) translation of the Bhagavat, gave the following account of the ninth Avatar: The Dityas had asked Eendra by what means they could attain the dominion of the world; and he had answered, that they could only attain it by sacrifice, purification, and piety: they made preparations accordingly for a solemn sacrifice and general ablution; but Vecshnu, on the intercession of the Devas, descended in the

shape of a Sanyassi, named Buddha, *with his hair braided in a knot on the crown of his head, wrapt in a squalid mantle, and with a broom in his hand.* Buddha presented himself to the Dityas, and was kindly received by them; but, when they expressed their surprise at his foul vesture, and the singular implement which he carried, he told them, that *it was cruel, and consequently impious, to deprive any creature of life*; that, whatever might be said in the Vedas, every sacrifice of an animal was an abomination, and that purification itself was wicked, because some small insect might be killed in bathing or washing cloth; that he never bathed, and constantly swept the ground before him, lest he should tread on some innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmless kid, and reasoned with such eloquence, that the Dityas wept, and abandoned all thought of ablution and sacrifice. As this Maya, or illusive appearance, of Vecshnu, frustrated the ambitious project of the Dityas, one of Buddha's titles is the Son of Maya: he is also named Sacyasinha, or the lion of the race of Sacya, from whom he descended, an appellation which seems to intimate, that he was a conqueror or a warrior as well as a philosopher. Whether Buddha was a sage or a hero, the leader of a colony or a whole colony personified, whether he was black or fair, whether his hair was curled or straight, if indeed he had any hair, (which a commentator on the Bhagavat denies,) whether he appeared ten, or two hundred,\* or a thousand years, after Creeshna, it is very certain that he was not of the true Indian race: in all his images, and in the statues of Bauddhas, male and female, which are to be seen in many parts of these provinces, and in both peninsulas, there is an appearance of something Egyptian or Ethiopian; and both in features and dress they differ widely from the ancient Hindoo figures of heroes and demi-gods. Sacya has a resemblance in sound to Sisac, and we find Chanac abbreviated from Chanacya;

\* It is generally supposed that he appeared two hundred years after Creeshna. — M.



so that Sisac and Sesonchosis may be corrupted from Sacyasinha, with a transposition of some letters, which we know to be frequent in proper names, as in the word Banares. Many of his statues in India are colossal, nearly naked, and usually represented sitting in a contemplative attitude; nor am I disinclined to believe, that the famed statue of Memnon, in Egypt, was erected in honour of Mahiman, which has Mahimna in one of its oblique cases, and the Greeks could hardly have pronounced that word otherwise than Maimna or Memna. They certainly use Mai instead of Maha; for Hesychius expressly says, *Mai*, *μεγάλη*. *Ἰνδοί*; and Mai signifies *great* even in modern Coptic. We are told that Mahiman, by his wife Mahamanya, had a son named Sharmana Cardama, who seems to be the Samana Codom of the Bauddhas, unless those last words be corrupted from Samanta Gotam, which are found in the Amarcosh among Buddha's names. Cardam, which properly means *clay* or *mud*, was the first created man, according to some Indian legends; but the Puranas mention about seven or eight, who claimed the priority of creation. Be this as it may, Cardama lived in Varuna-Chanda, so called from his son Varuna, the god of ocean.

“ The three sects of Jina, Mahiman, and Buddha, whatever may be the difference between them, are all named Bauddhas; and, as the chief law, in which, as the Brahmins assert, they make virtue and religion consist, is *to preserve the lives of all animated beings*, we cannot but suppose, that the founder of their sect was Buddha, the ninth Avatar, who, in the Agnipuran, has the epithet of Sacripa, or Benevolent; and, in the Gitagovinda, that of Sadaya-Hridaya, or Tender-Hearted: it is added by Jayadeva, that ‘ he censured the whole Veda, because it prescribed the immolation of cattle.’ This alone, we see, has not destroyed their veneration for him; but they contend that atheistical dogmas have been propagated by modern Bauddhas, who were either his disciples or those of a younger Buddha, or so named from Buddhi, because they admit no Supreme Divinity, but intellect: they add, that even the old Jainas, or Jayanas,

acknowledged no gods but Jya, or Earth, and Veeshnu, or Water; as Deriades (perhaps Duryodhan) is introduced by Nonnus, boasting that Water and Earth were his only deities; and reviling his adversaries for entertaining a different opinion;\* so that the Indian war, described in the Dionysiacs, arose probably from a religious quarrel. Either the old Bauddhas were the same with the Cutila-Cesas, or nearly allied to them; and we may suspect some affinity between them and the Palis, because the sacred language of Siam, in which the laws of the Bauddhas are composed, is properly named Pali; but a complete account of Buddha will then only be given, when some studious man shall collect all that relates to him in the Sanscreeet books, particularly in the Vaya-Puran, and shall compare his authorities with the testimonies drawn from other sources by Kæmpfer, Giorgi, Tachard, De La Loubere, and by such as have access to the literature of China, Siam, and Japan.”†

The reader has now been presented with all the various opinions, concerning this singular Avatar, of the Indian literati; he has likewise before him such native accounts of the history of Buddha as I could collect from the sources hitherto investigated, which, after all, we see, Mr. Wilford considers as insufficient for the full display of his character and doctrines. These accounts, however, so minute as to the *place* and *time* of his birth, in my humble judgement amply demonstrate the true Buddha to have been an Hindoo, and not a foreigner; a rigid penitent, like SACYA, not a triumphant conqueror, like SESAC. Added to this, Buddha is throughout these accounts considered as the preserver of life, not the destroyer of it; as the benevolent friend of his species, not the merciless exterminator of mankind. It unfolds a stupendous system of human penance, founded on the extensive basis of the Metempsychosis. It exhibits man as coming into the world a miserable *delinquent*; it consequently, in a

\* Dionysiac. B. 21. v. 247, &c. 259, &c.

† Asiatic Researches, vol. iii. p. 157.

most powerful manner, confirms the scripture-doctrine of **THE FALL**; and it finally and unanswerably establishes that grand principle, (let it be denominated *system*, or by whatever other odious term the sceptic pleases,) on which this work originally set out, that throughout Asia, and particularly in India, amidst the immense mass of its mythological superstitions, are to be found, as deeply as widely diffused, the evident vestiges of the primitive patriarchal doctrines, for many centuries preserved inviolably sacred in the first virtuous branches of Shem, the father and founder of the Persian empire; that Shem who I have more than once observed was, in the succeeding ages of idolatry, when the Sabian superstition became general, canonized in the beneficent Mithra.

If, therefore, doctrines at all tending towards *materialism* have been ingrafted on those originally promulged by Buddha, they are evidently a base forgery, because utterly inconsistent with the main principle of genuine Buddhism, viz. an ardent desire in its professors, by means of abstraction *from matter*, by a subjugation of the senses, and a course of the most dreadful austerities undauntedly persevered in, to become worthy of being re-united to the *supreme Spirit* from which the soul of man, however gradually in the progress of ages depraved, originally emanated. For the particular detail of those austerities, and for the more complete developement of the sentiments that impel to them the deluded Samanæan, I beg to refer the reader to the chapter on Hindoo penitents, in the fifth volume of Indian Antiquities, where the struggles of the emerging soul (the basis of the ancient mysteries) are faithfully represented through the various stages of the **CHAR ASHERUM**; through scenes of suffering which make humanity shudder; through torrent floods, through raging fire, and the profoundest horrors of subterranean darkness.

In considering this Avatar of Buddha, it is impossible to pass unnoticed the reiterated and outrageous attacks, which, founded upon the doctrines attributed to the disciples of Buddha, have been recently

made by Mr. Volney on Christianity and the four sacred books, in which its doctrines are principally contained. After having, with so much ingenuity and *truth*, as we have seen above, deduced the name *Christ-os* from the Indian *Chris-en* and *Christ-na*, and after having discovered, as he conceives, the radix of *Jesus* (a Hebrew proper name co-incident with *Joshua*) to *YES*, the ancient cabalistical name of young Bacchus, the clandestine son of the virgin Minerva; after having informed us, that the Indian preserving deity, incarnate in *Christ-na*, rescued the world from the venomous serpent Calengam, (the French orthography for Callinaga,) whose *head he crushed*, after having himself received *a wound in his heel*;\*—a remarkable concession, from so inveterate an enemy, though made with the most insidious design; still, however, highly important, since it proves from the mouth of an adversary that I have not, to serve a *favourite hypothesis*, misrepresented the sentiments of the Brahmins on this subject;—after these accumulated insults, Mr. Volney has had the audacity to assert, that even the existence of Jesus Christ is no better proved than that of Osiris, Hercules, and the Chinese Fo; and that the Gospels were not written by the Evangelists, whose names they bear, but are errant forgeries “compiled from the books of the Mithriacs of Persia and the Essenians of Syria, who were only reformed *Samanæans*.”†

The writer who thus shamelessly violates the truth of history, and sets at defiance the united attestation of ages, merits no answer but contempt. That contempt, however, is turned into indignation and horror, when all this insult to truth and decency is known to spring from motives hostile to the peace and order of society, and subversive of the best interests of man. Contempt itself, therefore, refuses to be wholly silent on a subject so unspeakably important; and the answer is both easy and obvious, a full refutation of the whole argument being contained in a plain statement of what,

at the first view, to every impartial examiner must appear to be the genuine fact. The insane reveries of the Persian Mithriacs, in their romantic legends, are as different from the rational, the pure, the temperate, theological doctrines inculcated in the New Testament, as the unsocial habits, the disgusting austerities, and the haughty reserve, affected by the Indian gymnosophists, were from the cheerful manners, the affectionate communion, and the unostentatious, but dignified, piety of the first Christians. With respect to those more refined points of doctrine, in their respective systems, that may appear to have some resemblance, and there certainly are such points, the similitude may be accounted for and the difficulty explained, by recurring once more to *first principles*. It is necessary for me again to impress on the reader's mind, and, as we are now reaching the conclusion of the AVATARS, it is the last opportunity which I shall have of so doing, the solemn and often repeated fact, that, in the ancient system of theology derived to the Asiatics from their venerable ancestors, the patriarchs, there were certain grand and fundamental truths, which, in the degrading systems of idolatrous worship that succeeded, were still retained, and never could be wholly obliterated from them, even amidst the profoundest darkness of Paganism. The similitude, then, in those points, is to be accounted for by a reference to the pure primæval principles which formed the creed of those patriarchs, and on which, corrupted or misunderstood, all the wild doctrines and superstitious practices of the Mithriacs and the Samanæans were founded.

#### THE MORAL AND ASTRONOMICAL ALLUSION OF THE BUDDHA-AVATAR.

The general moral tendency of the preceding Avatar, however rigidly severe the precept inculcated, and however overcharged the picture exhibited in it, will be readily acknowledged. A greater

Deity than the fabulous Veeshnu of India has declared that *a pure and contrite heart is to him the most acceptable sacrifice*; and in those sacred oracles, where truth beams forth unobscured by mythology, has denounced his vengeance against that infatuated race who substituted hecatombs of slain animals for acts of piety, and who shed torrents of bestial blood, while the tear of genuine sorrow never streamed from the moistened eye, nor the sigh of agonizing remorse ever heaved the repentant bosom. The extravagant doctrine of the Metempsychosis, incorporated with the purer principles of genuine Buddhism, and the unbounded excess to which they were carried by some of its votaries, only serve to display to us additional proofs of the folly and imbecillity of human nature, even in those who arrogate to themselves the distinguished title of *philosophers*, without the aid of DIVINE REVELATION to direct and restrain it.

The Avatar of Buddha has, not less than the others, a connection with the astronomy of the Brahmins; for, according to their *Sabian* system of superstition, he is the planet Mercury; being considered in the wild details that relate the sidereal genealogy of their gods, as the son of CHANDRA, the Moon, a male deity in India, by his favourite wife ROHINI, the bright star in the Bull, the Arabian AIN-AL-THAUR and ALDEBARAN of our sphere. From this circumstance of Chandra being his immediate progenitor, his descendants in India are called *Chandra-Bans*, or Children of the Moon, which we have seen is their second great dynasty, the first being called *Surya-Bans*, from their solar descent, like the Heliadae of Greece. I have already hinted, that, by the marriage of two celestial bodies, the ancients meant no more than their accidental conjunction; and that as the nativity of great personages in India is constantly cast by the attendant seers, the sum of the allegory may imply that Buddha was born when the moon was in conjunction with Mercury in the sign Taurus, or was passing through the stars which form the fourth *lunar mansion*, denominated in India Rohini. Mercury is numbered in India among the beneficent planets. The

antiquity of this birth, or conjunction, or transit, or by whatever name the reader may choose to denominate it, we have already seen is fixed by the circumstance of Buddha's having married ILA, the daughter of ILUS, *who was saved in the ark*, plainly Noah, and marks the real antiquity of those kings of the lunar dynasty who were not wholly imaginary.

The Avatar of Buddha is the last that has appeared. It has already been observed, that the Indian Yugs are very regularly and artificially disposed; the human stature, together with human life and human virtue, becoming less and less in a kind of *geometrical* progression from a hundred thousand years to one hundred years, the brief period of man's existence in the Cali age. In the same manner the number of Avatars in each Yug decreases *arithmetically* from four, and consequently the termination of Buddha's terrestrial residence concludes the third age, himself and Creeshna being the only Avatars that became incarnate in the DWAPAR-YUG.\* That Yug consists, according to Brahminical computation, of one million six hundred thousand years; and it is scarcely necessary again to state, that all the YUGS are merely astronomical periods, founded on the basis of the precession of equinoxes of fifty-four seconds, more or less times repeated, according to the number of Avatars in each Yug.

\* This is undoubtedly the fact, and yet so strangely inconsistent are the Brahmins, that books of a high authority, cited as the reader has seen above, and cited too by the respectable person who originally made the assertion, expressly place the birth of Buddha in the Cali-Yug. I mention this as one of those numerous perplexing circumstances which constantly rise to obstruct the progress of any man who would write an intelligible history of India from native accounts, and which has made my task at times difficult and disgusting in the extreme.

END OF THE DWAPAR-YUG, OR THIRD INDIAN PERIOD.

## THE CALCI, OR TENTH, AVATAR OF INDIA.

The Calci, or final, Avatar exhibits to us Veeshnu incarnate in the form of an armed warrior, for the purpose of dissolving the universe. The duration of the Cali period, or Yug, in which this is the only incarnation, has already been stated to be 432,000 years, during which scarcely any vestiges of justice or piety will remain among mankind, who, degraded equally in stature as intellectual vigour, are considered at the end of that period as ripe for the scythe that is doomed to mow them down. The Calci, it is recorded, will be incarnate in the house of the Brahmin BISHENJUN, the apparent offspring of that sage by his wife AWEJSIRDENE,\* and will be born in the city of Sambal, towards the close of the Cali, in the month of VAISACH, the Scorpion. In one hand he is represented as bearing aloft a "cimeter, blazing like a comet,"† to destroy all the impure, who then shall inhabit the earth; and, in the other, he displays a circular ornament, or RING, the emblem of cycles perpetually revolving, and of which the existing one, including the ten grand Avatars above-recorded, is on the point of being finally terminated. The Calci hero appears leading a *white horse*, richly caparisoned, adorned with jewels, and furnished with *wings*, possibly to mark the rapid flight of time. This horse is represented standing not on terrestrial, but ætherial, ground, on three feet only, holding up, without intermission, the right fore-leg, with which, say the Brahmins, when he stamps with fury upon the earth, the present period shall close, and the dissolution of nature take place.

\* Ayeen Akbery, vol. iii. p. 241.

† See the Ode of Jayadeva on the Avatars of Veeshnu, at the commencement of this volume.



THE ASTRONOMICAL AND MORAL ALLUSION OF THE CALCI-  
AVATAR.

The above fanciful relation and decorative imagery is evidently in great part, for, I am far from thinking it *wholly*, the result of the astronomical calculations of the ancients, and the general persuasion that prevailed throughout the philosophical schools of Asia, concerning the *Αποκαταστασις*, or final *restitution* of all things after a certain stated period; viz. when the fixed stars had completed their long revolution eastward. This period is asserted by modern astronomy to be *twenty-five thousand nine hundred and twenty years*, and is well known to arise from the multiplication of *three hundred and sixty* into *seventy-two*, being the number of years in which a fixed star appears to move through a degree of a great circle. The ancient Hindoo astronomers believed it to be completed in twenty-four thousand years; while the philosophers of the Egyptian and Greek schools thought it would not be accomplished under the protracted period of *thirty-six thousand years*; conceiving the precession of the equinox to be after the rate of one degree in one hundred years, and, consequently, if  $1^{\circ} : 100^{\circ} :: 360^{\circ} : 36,000^{\circ}$ . That the more early race of Indian astronomers were also of the same opinion with those of Egypt and Greece, can scarcely admit of a doubt, when it is considered, that, according to the assertion of the great astronomer, Mr. Reuben Burrow,\* given in the former volume, the life of Brahma himself consists of 36,000 of *his days* (cycles); that is, in fact, the presumed period of the long revolution of the heavenly bodies, the ANNUS MAGNUS of antiquity. This imagined RESTITU-

\* See vol. i. p. 302, where the reasons, which induced the Brahmins to fix on the exact period of 432,000 years for the duration of the Cali age, are ably unfolded and learnedly discussed. That Essay is extremely valuable, having been transmitted to me from India, in manuscript, by a friend of Mr. Burrow, and was never before published.

tion, which was in its origin a thing purely *astronomical*, they applied *morally* to terrestrial affairs, and bounded, by that sum of years, as well the existence of the present race of human beings as of the sphere which they inhabit. That the tremendous catastrophe in question is fated, according to the Brahmins, to take place in *VAISACH*, or *Scorpio*, is another circumstance highly deserving notice; since it tends still farther to demonstrate the striking co-incidence of their system with that of the Egyptians, who assigned to the *destroying Typhon* that malignant asterism; under whose envenomed rage Nature was represented as convulsed, and the beneficent Osiris as vanquished. The *fiery* breath of the Scorpion consumed Egypt, and the Hindoo YUGS terminate in a general conflagration. The destructive weapon with which *CALCI* is armed, “*the cimeter blazing like a COMET*,” which are the words of Jayadeva, have a decided reference to that mode of destruction; and the white horse, ever sacred to the Sun through all antiquity, which is to bear that deathful conqueror down to the earth, seems to imply that the solar orb was to be instrumental in its destruction. Of all the conjectured means of effecting that dissolution, Whiston’s idea of a *COMET* thus commissioned seems the most probable; and, in fact, in a Sastra cited by me in the preceding volume, it is expressly said, that, at the end of time, “*Secva, with the ten spirits of dissolution, shall roll a COMET under the moon, which shall involve all things in fire, and reduce the world to ashes.*”\* M. Sonnerat, also, after describing this Avatar from the sources of information which he obtained in India, informs us, that, “*on the approach of Calci, the sun and moon shall be darkened; the earth tremble, and the stars fall from the firmament: that then the serpent ANANTA, (or infinity, on which Veeshnu reposes,) from his thousand mouths, shall vomit forth FLAMES, which shall consume the spheres and all living creatures.*”† After this dissolution of the mundane system, the Hindoos,

\* See vol. i. p. 58.

† Sonnerat’s *Voyages*, vol. i. p. 37, Calcutta, octavo edit.

not less than the Platonists of old, believe that a new world will spring up, like a phoenix, out of the ashes of the former, and a new Satya commence its vast career.

To return to mythology: by the *white* colour of the horse in the Calci-Avatar, its brilliancy and purity may be typified. Its expanded wings, and its exalted station, which is properly on *celestial* ground, naturally remind us of the Pegasus, which the Greeks elevated to the *sphere*, and the flying warriors, Perseus and Bellerophon; nor ought the stamping of the foot of Pegasus, which, according to some of their mythologists, produced the celebrated fountain Hippocrene, on Parnassus, to be entirely forgotten. These concurring circumstances evince some connection, in very remote æras, between the Indians and Greeks, probably by the way of Egypt; and the fact of that connection is placed beyond all dispute, by the sequel of the Greek fable relative to Perseus and Andromeda being so accurately detailed by the Indian astronomers under the resembling appellations of PARASICA and ANTARMEDA, as given in the former volume;\* of which the reader will be pleased to recollect, that one principal object was to shew the origin of the Egyptian and Greek legends in India. But it is high time that we should quit these fablers for the consideration of the more important objects connected with the express intention of the tenth Avatar, which was to designate the *end of time and the dissolution of nature*.

Although, as I have before observed, the romantic notion entertained by the ancients of the destruction of the world, when a complete zodiacal revolution shall have been effected, was *in great part* the result of astronomical calculation, it was not *wholly* so. Over all the Higher Asia there seems to have been diffused an immemorial tradition relative to a second grand convulsion of nature, and a final dissolution of the earth by the terrible agency of FIRE, as the first was by that of WATER. The two pillars which are *recorded* by Jo-

\* See vol. i. p. 356.

sephus (whether the asserted fact of their existence in his day, or even after the deluge, be true or not, is of no material consequence) to have been erected by Seth before the flood, and to have been inscribed with the prediction to this purpose of our grand parent, to whom it might have been revealed by the Deity himself, may be adduced as the first proof of such a tradition; and the evidence is so material that I consider myself bound to insert it at length: "The sons of Seth," says this historian, "were the inventors of that peculiar sort of wisdom which relates to the *heavenly bodies* and their *order*. That their inventions might not be lost before they were sufficiently known, upon *Adam's prediction that the world was to be destroyed at one time by a deluge of water, and at another time by the violence of fire*, they made two pillars, the one of *brick*, the other of *stone*: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Seriad to this day."

I must again beg permission to observe, that neither the *existence* of the pillars nor the *place* of their erection is of any consequence to the general argument: the *record* of the prediction by Josephus is sufficient for my purpose, because it supposes the belief of it general among the ancient HEBREWS. The venerable book of Enoch, expressly alluded to by St. Jude, confirms this traditionary dogma; and, if that production should appear to some of my readers of little authority, they will find in St. Peter's sublime account of the *final conflagration*, (2 Peter, iii. 9,) an incontrovertible proof, that, among the Jews of his day, the predicted catastrophe by fire was still believed.

From the Hebrew patriarchs the doctrine was, in all probability, derived to the Egyptian priests, who made it known to Plato and the

\* Vide Josephi Antiq. Judaic. lib. i. cap. 2, sect. 3.

other Greeks, who studied philosophy in the colleges of the Thebais. No words, indeed, can be more express on this subject than those of Plato in the *Timæus*, where he introduces his Egyptian priest announcing this fatal *κατακλιση*, or purification of all things by fire; declaring to them that the Greek fable of Phaëton's *burning the world should one day be verified*.\* Zoroaster and Pythagoras, who might have learned this doctrine from the Jews themselves, also affirmed that the dissolution of the world should be by fire. Seneca, a philosopher of the Stoic school, declares, *Ignis exitus mundi est*;† and Ovid, from the same sources, is still more particular in the following well-known lines:

Esse quoque in FATIS reminiscitur affore tempus,  
Quo mare, quo tellus, correptaque regia cœli  
ARDEAT.

Metam. lib.i. fab. 7.

Upon traditions similar to these, and drawn doubtless from the same primæval fountains, have the Indians formed their final Avatar. Their astronomical speculations gave strength and probability to the conception thus formed; but the image by which they represented their ideas is so complex, and, at the same time, so much in unison with that presented to the Christian world, in immediate reference to the same subject, that it is impossible not to suspect that the Hindoos, by the same channel through which they interpolated the life of their favourite Creeshna, have, in addition, borrowed a part of the decorative symbols of this Avatar from the Apocalypse, of which, as we learn from Fabricius, there was also a spurious copy early dispersed throughout the East. In that sacred record we read as follows: *And I saw, and behold A WHITE HORSE; and he that sate on him had a bow, (i. e. was armed,) and a CROWN was given unto him, and he went forth conquering and to conquer*.‡ Another mighty angel is,

\* *Timæus*, p. 22.

† *Quæst. Natural. cap. iii. sect. 13.*

‡ *Rev. vi. 2.*

in a subsequent chapter, represented as *descending from heaven*; an Avatar, however, much more magnificently arrayed than any of those of India, for, he was *clothed with a cloud, with a rainbow upon his head, his face like the sun, and his feet like pillars of fire*; this same angel, *standing with his right foot upon the sea, and his left foot upon the earth, lifted up his hand to heaven, and swore by Him that liveth for ever and ever, that there should be TIME no longer.*\*

There existed an ancient sect of Arabian philosophers, according to Dr. Pocock, who conceived that the period of the existence of the present mundane system consisted of 36,425 years, when every thing living was doomed to perish, but afterwards to be renovated; and thus successively for ever. This renovation of nature and of man they termed their *resurrection from the dead*, and, he adds, they believed in no other. — “Statuunt — post spatium annorum 36,425 decursum omnes animantium species interire, ac deinde renovari, natura universi in singulis terræ climatibus bina uniuscujusque speciei paria de novo producente: atque ita seculum seculo continuo succedere, *nec aliam dari resurrectionem.*”†

Mr. Volney, ever forward to aid the cause of infidelity, like those Arabian philosophers, denies also the *resurrection*, and, as he had before insisted, that by the awful event of the death of Christ, was merely meant the termination of the career of the star of day at the *winter solstice*; so, by his resurrection, nothing more was denoted than the same star again rising in the heavens, like Osiris from the tomb in which he had been buried by Typhon, the Genius of Evil and Leader of the brumal Signs.‡ Here again the truth of history

\* Rev. x. 6.

† See Pocock's Specimen Hist. Arab. p. 145.

‡ This author insists, with equal ignorance and presumption, that the word “*resurgere*, to rise a second time,” can by no means be applied to signify *a restoration to life*, but can only have an astronomical allusion to the sun and peculiar stars ascending above the circle of the horizon. But, in the precipitancy of his attack, he forgets the moral relation which the term bears to man's original production from dust, and his resuscitation, through the merits of his Saviour, from the same cold earthy bed.

and the evidence of the cloud of witnesses who attested that momentous fact, and many of whom, among the five hundred attestators in Galilce, sealed their testimony with their blood, are, with the grossest outrage to decency, set aside to establish the nefarious hypothesis that would rend from man his birth-right, IMMORTALITY. A philosopher, far more illustrious than any bred in the new school of France, the truly virtuous GILBERT WEST, could have taught this author a very different lesson, and to him I must refer him together with all those of his sceptical stamp. The Indians, of whose extravagant astronomical vagaries he and his confederates are so immoderately fond, could also have informed them otherwise; for, undoubtedly the doctrine, so ancient and generally diffused among them, of the soul's *μετεμψυχωσις*, or transmigration, of its *μετεμσωματωσις*, or migration from body to body, and its *παλιγγενησια*, or regeneration, is only a corruption, though a dreadful one, of traditional dogmas concerning its immortality, and that resurrection from the grave, which the pious Job so early and so solemnly announced to the whole Pagan world. Happy, indeed, will it be for these inveterate oppugners of Christianity, if there be no *resurrection after death*; no certain fearful looking for of consequent judgement to those who invent and diffuse such pernicious doctrines through the injured circles of society!!!

END OF THE CALI-YUG, OR FOURTH INDIAN PERIOD, AND OF  
THE HISTORY OF THE TEN AVATARS.

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Such are the AVATARS OF INDIA, which the reader is, I trust, by this time, sufficiently convinced are ingenious moral allegories, with a great portion of *metaphysics* and *astronomy* couched under them, and throughout deeply interwoven with the traditional his-

tory of the first ages of the world; when the Cuthite ancestors of the Indian nation swayed its imperial sceptre. Of those ages I do not even pretend to give any other history; nor, in my opinion, will any more satisfactory history of them ever be given to the public, at least till a correct version of the Mahabbarat shall be edited in Europe, and even then, if a judgement may be formed from the native accounts presented to the reader in the preceding pages, he will have to wander after historic truth in the devious labyrinth of a complicated mythology.

The MAHABBARAT, towards the commencement, informs us, that the first dynasty of India, or that of the SUN, reigned uninterruptedly on its throne during the space of four hundred years; and the second, or that of the MOON, during the more extended period of seven hundred years. This statement approaches nearly to the truth, and is in part confirmed by Sir William Jones in a former page of this volume,\* where he tells us that the posterity of Buddha are divided into two great branches, meaning the SOLAR and LUNAR dynasties, and that the lineal male descendants in both those families are supposed to have reigned in the cities of *Oude* and *Vitora*, respectively, till the thousandth year of the present, or Cali, age. Again we have been informed, from the same authority,† that the son of Jarasandha instituted a new dynasty of princes in Magadha, or Bahar, the last of which was the celebrated Rajah NANDA, recorded to have been murdered by a passionate and vindictive Brahmin, of the name of Chanacya. Chanacya, by his power and influence, raised to the throne a man of the Maurya race, named Chandragupta, the undoubted Sandrocottus of the Greeks, who thus, with very little deviation from the Sanscreeet orthography, have written the name of that sovereign. This important event, the reader will observe, is fixed by Sir William, at page 69 preceding, to have taken place in the year 1502 before

\* See above, p. 58.

† Ibid. p. 66.



Christ, but the true date of which he will hereafter perceive, by a more recent statement of the same author, to be nearly twelve hundred years later; an anachronism from which no blame whatever can be attached to Sir William, who only states the absurd details of the Brahmins, but which shakes to pieces the laboured fabric of their exaggerated chronology, and gives to the whole the appearance of an Arabian tale. To the ten kings who formed the Maurya dynasty, on the throne of Magadha, succeeded an equal number of the Sunga line; to these, four of the Canna race; and, to them, twenty-one sovereigns of the Andhra family, the line ending in Chandrabija, when it became extinct, and the Magadha throne seems to have been subverted. Empire then travelled southward, and we find seven dynasties established in the Deccan, of which seventy-six princes are recorded to have reigned one thousand three hundred and ninety-nine years, but their names alone, and not their history, are there inserted. With these seven more recent dynasties, however, we have no immediate concern, as they flourished posterior to the Christian æra. On the whole, we may justly conclude the history of the Avatars and of these most early dynasties in the words of our author, who, after affirming that the most authentic system of Hindoo chronology, which he had been able to procure, terminated with CHANDRABIJA, adds, "Should any farther information be attainable, we shall, perhaps, in due time attain it, either from books or inscriptions in the Sanscreeet language; but, from the materials with which we are at present supplied, we may establish as indubitable the two following propositions; that the three first Yugs, or ages, of the Hindoos are chiefly mythological, whether their mythology was founded on the dark enigmas of their astronomers, or on the heroic fictions of their poets; and that the fourth, or historical, age cannot be carried farther back than *about two thousand years before Christ.*"\*

**CLASSICAL HISTORY**

**OF**

**HINDOSTAN**

**RESUMED.**



# HISTORY OF HINDOSTAN.

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## BOOK V.

CONTAINING THE HISTORY OF THE EARLIEST TARTAR, PERSIAN, AND GRECIAN, INVASIONS OF HINDOSTAN.

### CHAPTER I.

*Sketch of the original Form of Government of India under its ancient Maharajahs, or great Rajahs. — Causes assigned of the frequent and successful Invasion of India by their Tartar and Persian Neighbours. — An Account, from Persian Authorities, of the first Settlement of the Provinces directly North of India, called by them the Empire of TURAN, and by the Arabians MAVER-AL-NAHAR, or Transoxana, with an Account of the earliest Irruptions into India of their Inhabitants, known generally under the Name of ORIENTAL TARTARS.*

FROM the regions of doubt and the mazes of mythology we return, with renewed pleasure, in the present book, to explore the field of classical history; a field, however, in these early ages, not wholly unadorned with those gaudy but delusive flowers which spring up in such wild luxuriance on Indian ground. We are now to enter upon the detail of events comparatively modern, to

those already related, and of which the Greeks were, in many instances, at once the eye-witnesses and the historians. From all the information we are able to collect concerning India in the Greek writers, we are led to conclude that Darius Hystaspes opened the way to the first Persian invasion of India, by sending Scylax, of Caryandria, to explore the river Indus and the adjoining coast. This, however, is far from being the fact; for, the Oriental writers, scanty as their accounts are that have descended to us, represent India and Persia as engaged, almost from the foundation of their respective empires, in fierce and sanguinary contests, arising principally from causes which shall presently be explained.

It is a circumstance extremely unfortunate, that the Greeks, in their supreme contempt of foreign literature and history, when they conquered Persia, neglected to procure and treasure up, as such venerable documents merited, the ancient annals of that country, and the neighbouring regions of Asia under the control of its sovereigns. By the frantic deed of firing Persepolis, and similar devastations, who can say what invaluable materials for a complete history of Asia, in its most early periods, may not have been destroyed? The history of ancient India, in particular, could not fail of being greatly illustrated by those annals; for, amidst the perpetual and obstinate wars in which the two nations seem to have been, in the remotest periods, embroiled, founded probably on the notion intimated above in the account of Semiramis, that the Indians were originally emigrated Iranians, if the artful policy of the Brahmins operated towards concealing the disgrace of their country, by refraining from publicly recording the defeats of their kings, doubtless the arrogance and vanity of the conquerors must have induced them to blazon their triumphs on the plains of India. Concerning the events transacted in Persia during the present period of our history, nearly all the classical information that has descended to us has been derived from two sources, Herodotus, and Ctesias in Diodorus Siculus, once considered of very disputable authority, but whom minute investi-

gation and recent discoveries have demonstrated, as far back as they go, to be very deserving, if not of implicit confidence, at least of a very considerable degree of credit. The former of these historians flourished in the fifth century before Christ, is entitled by Cicero the Father of History, a title of which the experience of twenty-two centuries has fully confirmed the justice, and wrote, in the Ionic dialect, the history of the Persian wars from Cyrus to Xerxes, in whose reign he flourished. The latter, whose accounts have been adopted by Diodorus Siculus, was a native of Cnidos, by profession a physician, and in that character resided seventeen years at the court of Artaxerxes the Second, or *Mnemon*, as the Greeks called him, in the succeeding century. He professes to have taken his accounts, and, from the striking similarity of many parts of his narration to the Indian historic details, inserted by Mr. Wilford, from the Puranas, in the third volume of Asiatic Researches, in all probability he *did* take them, *ἐκ τῶν βασιλικῶν διφθερῶν*,\* *from the royal records*. The principal objection urged against these historians is the romantic nature of many of the facts recorded by them, and the great mixture of Eastern legends and fables with what is asserted for historic truth. These, however, are in the true spirit of all Asiatic history, and confirm, rather than invalidate, their pretensions to be genuine abstracts of Oriental annals, which are all strongly tinged with the marvellous. There is, indeed, another celebrated Greek writer, who flourished about the same period, and who has treated of the affairs of the Persians, to whom no such objection can be made; but it will be remembered, that the Cyropædia of Xenophon is not properly an historical, but a political and moral, treatise, exhibiting the picture of a great prince and commander, and into which the military exploits of Cyrus, with whatever truth recorded, are introduced to exemplify his own maxims rather than to afford a regular historical detail of Persian events; while his celebrated ac-

\* Diod. Sic. lib. ii. p. 146.

count of the *retreat of the ten thousand* from the field, in which the younger Cyrus lost his life, is an eulogium on Greek, not Persian, skill and valour, and principally relates to his own personal conduct on that memorable occasion. Xenophon, in no part of his narration, touches on the affairs of India; he only informs us that Cyrus made the Indus *the eastern boundary of his empire*.\*

The very mention of this circumstance, however, by Xenophon, is highly deserving of our attention, because even the native histories of India, if the Mahabbarat may be relied on, speak of India long before the time of Cyrus, as subject to the control of the monarchs of Iran; in truth, as a conquered country, paying tribute, and the Panjab, or the country watered by the five branches of the Indus, as actually annexed to the Persian territory, and its most eastern river as its boundary. Now it is not very probable, if such were the case, that the greatest of the Persian monarchs, and, according to classical writers, the first of them, (though that is not consistent with the Iranian histories, which make him only the third sovereign of the second, or Caianian, dynasty, the first being that of Pishdad, of which Caiumaras was the head,) that the great Khosru, whose general was the celebrated Rostam, or Hercules of the East, should, after all his conquests in Asia, sit down contented with the loss of India, the brightest jewel in the crown of his ancestors, and make the Indus the eastern boundary of his empire. But, farther, it is even said, in the same authentic register, that Khosru, by his general Rostam, actually carried on a war of long continuance in India, and, dethroning its sovereign, subdued the whole country, and placed a successor in his stead, who became the head of a new dynasty. It is, therefore, worthy of inquiry, by what means so great, so brave, and populous a nation, as the ancient Indians are, by both classical and Sanscreeet writers, allowed to have been, so early became dependant on the Persian crown, and tributary to its sovereigns; and

\* Xenophon Cyropæd. lib. viii. p. 233.

the review, which I am about to take, will exhibit to us a picture of the Indian empire as it flourished about a thousand years before the Christian era, which is nearly as high as any profane records, not professedly mythological, can carry us.

The universal diffusion of the Brahmin religion and sciences over the vast continent of India, would lead us, without the confirming voice of history, to suspect that at some remote period there subsisted, in that region of Asia, an empire as widely diffused, under the guidance of one puissant sovereign. Under BALI, if that name imply not rather a dynasty of princes than an individual monarch, we have, in fact, seen that such an empire did flourish. Under Rama, the next in succession, as an Avatar and king, whose capital was Oudhe, in Bahar, there is every appearance of its having remained unbroken. Under Bharat, also, a prince of such extensive power, that his name was conferred on the whole region, there is no reason to suppose that any division of it had taken place. Judishter is generally acknowledged to have been the sovereign of all India; his capital, as we have seen, Hastanapoor, or Delhi. If the preceding assertion be true in regard to these and a few others of the earliest monarchs of Hindostan, and certain of the most renowned among the later, it does not hold good of those of her sovereigns, who reigned in more recent æras, till the period of their absolute subjection to the Mohammedans. Their native princes, with the title of universal monarchs, seem to have been invested only with a delegated power, voluntarily conferred by a numerous and powerful band of subordinate sovereigns. The very title of MAHARAJAH, or *Rajah of Rajahs*, which the nominal head of that vast empire anciently bore, evidently implies no more than a kind of feudal jurisdiction over chieftains, possessing absolute dominion in their own territories, but contributing a stipulated sum and force to support the grandeur of the imperial throne, and, on great national occasions, ranging themselves, with succours proportionate to the extent and population of their respective domains, under the banners of one



supreme chief. Nature herself, in fact, seems to have placed, in this respect, a barrier to human pride; forbidding Hindostan, except in the limited way just intimated, to continue long under the control of one overgrown monarch. To bound the ambition of princes, over the surface of the country she drew those vast lines which so peculiarly distinguish that quarter of the globe; those lofty mountains, those deep and rapid rivers, those extensive lakes, those vast deserts of sand and impassable forests, which intersect India. Again, whatever may be boasted by the Indian historians concerning themselves, and the chain of succession remaining for such an extended period of years unbroken, in its two first and greatest dynasties of the *sun and moon*, their accounts are rendered exceedingly suspicious, not only by what we know of the perpetual proneness in mankind to abuse extensive power, but by the corruptions necessarily attending the education of Eastern princes, by the number of royal children yearly produced in the seraglios, and by the spirit of intrigue that in a particular manner constantly agitates the Asiatic courts, amidst so many rivals as the first order of nobility affords for wealth, power, and renown.

Divided by the Oriental geographers into two grand portions, **AL SIND**, or the tract lying on the Indus, and **AL HIND**, or the territory stretching on both sides the Ganges, Hindostan, or Superior India, seems, from time immemorial, amidst innumerable sovereignties of inferior degree, to have cherished, on its two great rivers, two mighty kingdoms, while the Peninsula, till subdued by Akber and Aureng-Zebe, exhibited a third, formed exactly on the same feudal principles. Alexander, on his invasion of the Panjab, experienced the truth of this statement, in the formidable opposition which he met with from Porus; and the report of the ambassadors of Seleucus, at Pallibothra, fully confirms it with respect to the regions adjoining the Ganges. The confederated rajahs, who so long bade defiance to the Mohammedan armies in the Deccan, leave in our minds no doubt of this fact in regard to the Peninsula. The

most powerful, because the most remote from foreign invasion, of these kingdoms seems to have been that on the Ganges, of which Oude, Patlibothra, Canouge, and Gour, were the successive capitals. When the early Mohámmedan sultans of the Gaznavide dynasty conquered the Superior India, they politically made Delhi, founded on the ruins of the ancient Hastanapoor, which seems to have been the first imperial city of Hindostan, and stands on the river Jumna that disembogues its water into the Ganges, their principal residence, because it was more central, and placed them nearer their territories on the west of the Indus, which extended even to the capital of their hereditary domain. Afterwards even Lahore and Cabul became the successive abode of those sovereigns, who erected in them magnificent palaces; while the victories of Akber, in the Deccan, gave being to the superb palace and splendid decorations of Agra. The puissant sovereign of the empire on the Ganges, an empire which comprehended Delhi and the Dooab, and extended to the eastern limits of the Panjab, seems to have been for many ages acknowledged Lord Paramount of India, and accordingly we have seen, that, when Judishter celebrated the great festival of the RAISOO, to the capital of that empire all the inferior rajahs flocked, and, at a very late period of its glory, an instance related in the Introductory Work occurs of the pre-eminent grandeur of the Canouge sovereigns in the following terms:

Sir William Jones, speaking of this part of India, says; “ The ancient system of government, which prevailed in this country, seems to have been perfectly feudal: all the territories were governed by rais, or rajahs, who held their lands of a supreme lord, called Balhara; the seat of whose residence was the city of Canouge, now in ruins.”\* The Ayeen Akbery† exhibits a curious proof of this feudal dependance of the subordinate rajahs, and the necessity of their paying homage in person, at stated periods, to the supreme Balhara;

\* Description of Asia, p. 30.

† See Ayeen Akbery, vol. ii. p. 120.

for, at a great festival, or sacrifice, called **RAISOO**, at which all the rajahs of Hindostan were obliged to attend, and of which the meanest offices, "even to the duties of the scullery," were performed by rajahs; Pithowra, the rajah of Delhi, from contempt of the sovereign, not attending, "that the festival might not be incomplete," an effigy in gold of the absent rajah was formed, and by way of retorted contempt assigned the ignoble office of porter of the gate. The rashness of Pithowra, in the end, cost him his crown and his life.\*

The profound policy of an institution, like this, must be evident to the reader, since it at once cherished the bond of general union, and preserved in a necessary state of subordination the detached members of a widely-extended empire. The strength of this bond, and the degree of this subordination, without doubt, greatly varied, according to the degree of energy and wisdom possessed by the supreme head. If he were valiant and enterprising, the whole civil and military power acted as the counsel and army of one sovereign; if cowardly and effeminate, the bond became relaxed in proportion, and the inferior dependent states insulted the throne they were intended to protect and adorn. In truth, the **FEUDAL SYSTEM** seems to have originated in the East, perhaps first in the wide plains of India; and, by the northern hordes that inundated Europe, and overwhelmed the Roman empire, towards the close of the fourth century, it was imported into Europe; whose system of laws and government gradually experienced, from that introduction, a considerable change. By the same hardy race, the descendants of the Tartar tribes that tenanted the north of Asia, were introduced **ARMORIAL BEARINGS**, which originally were nothing more than the hieroglyphic symbols, mostly of a religious allusion, that distinguished the banners of the potentates of Asia: for instance, in India, **Veeshnu** had the eagle, **Seeva** the bull, **Rama** the falcon, engraved on their banners; animals respectively sacred to them in their system of mythology.

\* See the Introductory Work, *Indian Antiquities*, vol. i. p. 193.

The ancient standard of the Tartars displayed the sun rising behind a recumbent lion; the eagle of the sun was engraved on that of Persia, whose inhabitants worshipped that orb, and it will be remembered that the Hebrew tribes had also their sacred symbolic devices, descriptive of their office, character, or situation.

Had the Indians continued thus united, according to the original intention of their legislator, they would probably have remained, if not unmolested, at least unconquered, by that swarm of foreign, particularly Persian and Tartar, invaders, which harassed, in every æra, their devoted country. But the great distance of many of the provinces governed by those subordinate princes, from the capital of the reigning Maharajah, added to the amazing strength of those lofty fortresses that abound in every region of India, some utterly inaccessible to an enemy, and others impregnable by any force that could be brought against them in those days, were a perpetual temptation to the feudal sovereigns of those provinces to violate the grand national compact, to withhold the stipulated tribute, and engage in acts of rebellion against the supreme constituted authority. The same species of dark and criminal policy, which, in the present century, induced Nizam-al-Muluck, the self-constituted sovereign of Deccan, to invite Nadir Shah from Persia to invade the Superior India, and which ultimately proved the *destruction* of an empire which he meant only to convulse, in order to escape punishment amidst that convulsion, seems to have been the principal cause of the Tartar and Persian chiefs originally gaining any permanent footing on the Indian shore. Abounding in every species of production that could allure the avarice or gratify the luxury of Eastern despots; with treasure in gold and jewels to pay the vast armies which their fears and their cruelty compelled them to maintain; with the richest manufactures to ornament the body, and with the choicest fruits, odours, and spices, with which to indulge, even to satiety, the delighted senses; that envied country needed not the invitation of the domestic traitor to draw down upon its fruitful territories the horrors

and devastation inseparable from invasion. That, however, was precisely the case with respect to the first interference of foreigners with their internal government; for, we are expressly informed by their own historians, that it was principally owing to civil dissensions springing up among themselves, that the aid of Persia was first demanded in the time of Feredun, sixth sovereign of the Pishdadian dynasty, who naturally took advantage of those distractions to bend India, at least in *tributary* obedience, to the power of Persia; but the Persian invasions of India will be the particular subject of the succeeding chapter.

The old tradition, also, frequently intimated above, that the Indians were originally emigrated Iranians, undoubtedly had its effect in urging on their foes, both on the northern and western frontiers, to attempt their subjugation; for, it must here be observed, that, though the monarchs of IRAN and TURAN were perpetually engaged in hostilities, they were descended from the same primordial stock, and fought therefore with the embittered animosity of *relations* engaged in contest. Both, however, seem to have eagerly embraced every possible opportunity of oppressing the unoffending race to the south of the snowy mountains. This affinity, not generally known or attended to, added to an incorrect idea of the limits of the two countries just mentioned, has been the occasion of much confusion in the historical accounts of this period and of this part of Asia; since many of the conquests of the Transoxan monarchs in India have been assigned to the Persians, and the honour of some of the achievements of the Persians, with equal injustice, has been conferred on the sovereigns of Turan. The first recorded invasion of India, either by Persian or Indian historians, took place under Feredun, the sixth monarch of the first, or Pishdadian, dynasty, who, according to Sir William Jones, in his *Short History of Persia*, by which I shall principally guide myself in this survey of its ancient events, flourished about the year before Christ 750,\* which,

\* *Short Hist. of Persia*, p. 42.

though many centuries later than the period generally fixed by the Asiatics for the reign of that prince, who was the son of the great Gemshid, the builder of Isthakar, or Persepolis, is very likely to be its true date. That monarch had three sons, among whom, from a determination formed, at an advanced period of life, to devote the remainder of it to studious retirement, he divided his vast empire. The name of the first was SALM, probably the Salmanassar of Scripture, to whom he allotted SYRIA; that of the second, TUR, to whom he assigned the country lying between the Gihun and Sihun, the ancient Oxus and Iaxartes, from him called TURAN; and that of the youngest, IRAGE, who received the largest and most beautiful portion, including Khorasan and other provinces in the heart of the empire, thenceforth denominated, after himself, IRAN. "This division of the Persian empire," says our author, "into Iran and Turan, has been a source of perpetual dissensions between the Persians and Tartars, as the latter have taken every opportunity of passing the Oxus, and laying waste the districts of Khorasan; they have even pushed their conquests so far, as to overturn the power of the califs, and afterwards to raise *a mighty empire on the banks of the Ganges.*"\*

Of the unceasing contests carried on between these jealous and warlike nations, it was impossible for so powerful a race as the Indians to be unconcerned spectators. To the aid of one or the other of the contending parties they were compelled to send a considerable army, and the vanquished enemy generally took the earliest opportunity of revenging the affront, by the plunder of India in its most vulnerable parts. Whosoever conquered, *they* were infallibly the ultimate victims. The Tartars were animated to the attack by the thirst of plunder only; the Persians, in addition to that incentive, were goaded on by their religious principles, for their zealous adoration of the solar orb and elementary fire, to which, in the early

\* Short Hist. of Persia, p. 43.

periods of their empire, no temples were erected, and indeed, in the latter, only perforated domes were elevated to protect the sacred flame from the violence of wind and rain; the same impetuous zeal, I say, which led them, in their invasion of Egypt, to burn the magnificent temples of the Thebais, in which the grossest rites of bestial idolatry flourished, urged them to carry on implacable war against the kindred superstitions of India, where the animals and objects, by which the attributes of Deity were symbolized, were mistaken for deities themselves, and filled the Sabian devotee with indignation and horror. The reader shall presently be presented with a direct proof of this, on the authority of the Persian historian Mirkhond, when we come to consider the exploits of Gushtasp, the Darius Hystaspes of the Greeks, in India. Our present concern is with the Tartars, whose first king, Oghuz Khan, we left, in a former chapter, at a period so early as that of Hushang, the grandson of Cauimaras, over-running with a vast army both Iran and the north of India; and, in the same character of invader and plunderer, we are now to introduce its next most powerful monarch, AFRASIAB, a direct, and not very distant, descendant from Tur, fixed by Jones to very near the year 800 before Christ. Afrasiab was probably the Phraortes and Aphraortes, mentioned by classical writers of the ancient Median histories; for, he seems to have poured his victorious armies over all the Higher Asia; and Media, in that general subjugation of its monarchs, might have also fallen under his dominion. Afrasiab, determined to assert his presumed right to the crown of Iran, passed the Oxus with a formidable army, attacked and defeated Nuzar, or Nudar, eighth prince of the Pishdadian dynasty, and, with the ferocity of a real Tartar, killing the vanquished monarch with his own hand, mounted his vacant throne, on which he reigned twelve years; but, at the end of that period, was expelled by the vigorous exertions of Zalzer, *the prince with golden hair*, governor of the province of Segestan, and father of the renowned Rostam.\*

\* Short Hist. of Persia, p. 44, and D'Herbelot, under the article Naudhar.

It was, probably, during this period, that a refusal to transmit the tribute, which, in the next chapter concerning the Persian invasions of India, it will be seen the Indians, from the time of Feredun, were accustomed to pay to the kings of Iran, brought down upon SCHANGAL, called Shinkol in Ferishta, who at that time usurped the Indian throne, and reigned at Canouge, the vengeance of Afrasiab. I think it proper to subjoin, in this place, what we read concerning this usurper in Ferishta, though I trust, that, hereafter, as more ample resources are laid open for arranging its internal history, I shall be enabled to present the reader with a more extended, and, possibly, a more correct, statement of the matter.

“Shinkol kept up a force of four thousand elephants of war, a hundred thousand horse, and four hundred thousand foot. When, therefore, Afrasiab, king of Iran, (more properly of Turan,) demanded his tribute, Shinkol, confiding in his own strength, refused to make any acknowledgement, but turned away the Persian ambassador with disgrace. Afrasiab, being enraged at this treatment, one of his generals, whose name was Peiran, was commanded to march against Shinkol with fifty thousand chosen troops. When intelligence of this invasion came to Shinkol, he exalted the spear of defiance, and, raising a great army, marched forth to meet him.

“The two armies came in sight of each other near the hills on the frontiers of Bengal. The battle soon began, and it lasted two days and two nights, without victory declaring on either side. The Turks, doing justice to their former fame, had by this time laid fifty thousand of the Hindoos upon the field; yet, on account of the number of the enemy, the harvest seemed not to decrease before them. In the mean time, eighteen thousand of the smaller army being slain, a weakness appeared distinctly on the face of their affairs. However, urged as they were, they made a third attempt, and, finding themselves overcome, they fought as they retreated to the mountains; there they took possession of a strong post, from which it was impossible to drive them. From this post they con-



tinued, with small parties, to harass the neighbouring country, and in the mean time dispatched letters to Afrasiab, giving him an account of their situation.

“Afrasiab was at that time in the city of Gingdis, which is situated between Chitta and Chin, and about a month's journey beyond the city of Balich. When he received intelligence of the situation of Peiran, he hastened to his relief with a hundred thousand horse, and came just in time to save him from destruction; for, Shinkol had so closely invested him with a numerous army, that, in a few days more, he must have perished with famine, or submitted himself to the mercy of an enraged enemy. Afrasiab without delay assaulted Shinkol; the terrified Hindoos, unable to stand the combat, were dispersed like straw before the storm, leaving their wealth and equipages behind. When Peiran was relieved from his distress, Afrasiab pursued the enemy, and put thousands of them to the sword. Shinkol himself hastened to Bengal, and came to the city of Lucknouti; but, being closely pursued by Afrasiab, he tarried there only one day, and then fled to the mountains of Turhat. The Tartars ravaged the whole kingdom with fire and sword.

“Afrasiab having received intelligence of Shinkol, he directed his march towards him. Shinkol immediately sent some of the wise men of his court to beg peace and forgiveness for his errors, soliciting that he might have the honour to kiss the foot of the lord of nations. Afrasiab yielded to his entreaties, and Shinkol, with a sword and a coffin, was brought into his presence. It was agreed between the kings, that Shinkol should accompany Afrasiab to Turan, and that his son should have the empire restored to him, upon condition of paying an annual tribute. Thus Shinkol continued to attend Afrasiab, who returned to his own dominions, till, in one of the battles with Rostam, he was slain by that hero's sword.

“Shinkol is said to have reigned sixty-four years. His son Rhoat, who succeeded him in the throne, was a wise, religious, and affable, prince. The revenues of his empire, which extended from Kirmi to

Malava, he divided into three parts; one of which he expended in charities, another he sent to Afrasiab for his tribute, including also a large surplus for the use of his father; and the other third was appropriated to the necessary expenses of his government.”\*

Afrasiab, having been thus expelled Iran by Zalzer, assisted by Rostam, his son, then but a youth, neglected no opportunity of harassing the Persian empire under the two weak princes that succeeded to its throne. At length Caicobad, the first monarch of the Caianian dynasty, so called from CAI, a word signifying the *great king*, and the Cyaxares of the Greeks, under their joint protection, assumed its sceptre and restored its ancient splendor. With Rostam, now mature in years and wisdom, for his general, he marched into the territories of the Turanian sovereign, and defeated him in a great battle, from which he with difficulty escaped alive. Rostam, for this and other services, was made governor of Zablestan, which, including both Cabul and Gazna, cities situated close on the borders of India, and intimately connected with it by commerce, rendered him necessarily attentive to what was transacting in that region, and eventually caused it to become the theatre of many of the exploits of that celebrated warrior. The death of Caicobad opened a new field for the hostile efforts of Afrasiab against Iran, and he accordingly once more commenced them with such signal success, as, in a battle fought in Mazenderan with Cai-Caus, his successor, to take that king prisoner; but this intelligence having reached the ears of Rostam, he immediately entered Turkestan with a vast army, wasted all before him with fire and sword, and swore that he would lay the whole realm in desolation, if Afrasiab hesitated immediately to liberate his imprisoned master. The outcries and distress of the terrified inhabitants, who were on the point of rising in general rebellion, had the effect of inducing Afrasiab to set the king of Persia at liberty, after he had solemnly promised to recall the terrible

\* Ferishta's Hindostan, p. 20, first edition.

Rostam, on whom, in reward, Cai-Caus bestowed his own sister in marriage; and, that so great a genius in military affairs might not remain unemployed, he sent him, with armies proportionably powerful, to conquer Egypt, Arabia, Syria, and all Asia Minor, which he successfully accomplished. The Persian empire now approached to the zenith of its glory, and the mighty Shahinshah only wanted the addition of the empires of Turan and India to be the master of Asia. The same Rostam, if in this period of Persian history we are not hurried away by Oriental writers into the region of fable, under the succeeding reign accomplished that desired event also. That reign, however, was the reign of Cai-Khosru, or the great Cyrus; the reign of enterprize and of glory, when Wisdom planned and Valour fought. The occasion of Cai-Khosru's invasion of Turan, according to Mirkhond in D'Herbelot,\* was the murder of his father Siavek, an appellation in which we can find no traces of the Cambyzes of the Greeks, at the court of Afrasiab, where his newly-married wife Franghiz was delivered of Cai-Khosru, after the death of that father. Franghiz was the daughter of Afrasiab, and from her Cyrus derived that hereditary claim upon the throne of Turan which he afterwards so successfully exerted. The rival armies were led by the two greatest monarchs that the East ever saw, assisted by the two greatest generals it ever produced. The name of the Tartar general was Peiran Visseh, (the same person mentioned above in the extract from Ferishta,) and Rostam still, at an advanced age, headed the Persians. In this contest Schangal, king of India, is expressly mentioned by Mirkhond as an ally of Afrasiab, and as fighting on his side, together with the *Kha-Khan* of Great Tartary, and this offensive step of Schangal was probably the cause of the consequent descent of Rostam upon India, which both the Indian and Tartar histories enumerate among the conquests of that great warrior. The long and sanguinary contests which had agitated the two branches of

\* See D'Herbelot Biblioth. Orient. under the article Siavek and Rostam.

the family of Feridun, were to be terminated for a time, at least, if not for ever, by the approaching battle between the great surviving chiefs of it. The Tartar sovereign, owing to his vast superiority in numbers, was at first victorious, and drove the Persians back into their own province of Chorasan, where they fortified themselves in its mountainous districts, till powerful reinforcements arrived; but the result was the total discomfiture of Afrasiab and the destruction of half his army. Retiring, however, into his own dominion, he soon recruited the waste of battle, and rushed with new vigour on the forces of Khosru. But in this second engagement he was again defeated, and had the heavy additional calamity to lose the valiant and faithful Peiran Visseh, over whom Khosru himself shed a tear of regret. The Iranian monarch, determined to follow up his victory, and crush, by one decisive blow, all the remaining hopes of Afrasiab, pursued his march towards the capital of Turkestan, and at Kharesm, on the banks of the Oxus, obtained that memorable victory over Afrasiab, which proved the means of giving its present name to that province; for Khosru, finding he had gained the day, without any material loss on his side, is said exultingly to have exclaimed, “*Kharesmi-bud!* I have gotten an easy victory!”\*

The path now lay open to the metropolis of Turan, which Khosru took; and, following the fugitive monarch from province to province, at length overtook him, at the head of a small band of faithful troops, on the mountains of Azerbijan, where, being compelled to surrender, he was put to death by the order of the conqueror, who seems not to have thought his throne secure while Afrasiab lived. The death of this formidable rival left Khosru the undisputed sovereign of those two mighty empires. That he might more conveniently govern both, and be at hand with speed and energy to suppress any attempts at insurrection among the Turanian princes, he fixed his future residence at Balk, the capital of Chorasan, the

\* Short Hist. of Persia, p. 20.

ancient Bactriana; possibly he might have passed at this capital a portion of the summer months, which he is said, by Xenophon,\* to have spent at Ecbatan, to avoid the intense heat of that climate. With the fortitude of a conqueror in Khosru was united the wisdom of an able legislator, and he assiduously endeavoured, by mild laws and generous treatment, to reconcile the Turanians to their new sovereign, urging the folly of cherishing hostile sentiments against their Iranian neighbours, who sprang originally from the same stock, and were again become their fellow-subjects under the same king.

The elegant conciseness with which Sir William Jones has, in a few lines, compressed the whole of the history of Cai-Khosru, induces me to insert it in this part of our account of the Turanian empire, and the rather, because it confirms the circumstance stated in D'Herbelot, that the ruling sovereign of India was engaged in it. "Cai-Khosru, whom the Persians consider as a demi-god, on ascending the throne, determined to revenge the death of his father; and to deliver his kingdom from the tyranny of Afrasiab. He, therefore, assembled all his forces, and gave battle to the usurper, who, on the other side, was supported by the kings of KHATAI and INDIA; but the valour of Cyrus and of his general Rostam prevailed against the united power of so many sovereigns, and Afrasiab lost his life on the mountains of Media. This war is celebrated in a noble poem by the illustrious Ferdusi, who may well be called the Homer of Persia."†

During the vigorous government of Khosru, it is probable that Turan continued under the immediate control of the Persian monarch; but, in the time of Lohorasp, his successor, we find a native prince of its own again on the throne, and bound, by a tributary obligation, to the king of Iran. Lohorasp at first appears to be, and in point of time and order of succession ought to be, the Cambyses of the Greeks, but their characters are so extremely different, the

\* Cyropædia, lib. viii. p. 233.

† Short Hist. of Persia, p. 48.

former being represented by the Orientals as a most virtuous and amiable prince, while the latter, according to the Greek writers, was a frantic and merciless tyrant, that the supposition is utterly repugnant to reason. Lohorasp had two sons, the eldest of whom was the famous Gushstap, the Hystaspes of the Greeks, who, prematurely aspiring to the throne, excited and headed a rebellion against his father; but, being defeated, took refuge at the court of the sovereign of Turan, married his daughter, and kindled in that region also the flames of rebellion. He was on the point of leading into Iran a powerful army intended to dethrone his father and lawful sovereign, when Lohorasp, sinking under the weight of years and infirmity, took the resolution to avert from his kingdom the horrors of civil war, by a voluntary resignation of his sceptre to this turbulent and ambitious prince. Gushstap, on receiving this intelligence, was penetrated with a proper sense of shame and sorrow for his unworthy conduct to so good a father, and now set forward, with a splendid and peaceable retinue, to implore his forgiveness, and ascend his abdicated throne. Their meeting was in the highest degree tender and affecting, and, a cordial reconciliation taking place, Lohorasp was prevailed upon to live as a guest in the palace where he once swayed the sceptre; assisting his son till his death with his advice both in civil and martial concerns. He died at a very advanced age at Balkh, which he had made his constant residence, and thence obtained the additional name of BALKI, by which he is distinguished in the Persian annals. With the reign of Gushstap, or Darius Hystaspes, the Greek history of events relating to India properly commences; and, as no more irruptions of importance into India by the kings of Turan seem to have taken place for some centuries afterwards, we shall, for the present, quit that remote region of Asia for Persia, and review the series of events that gradually paved the way to the subjugation of INDIA, first, by the PERSIANS, and, afterwards, by their conquerors, the MACEDONIANS.

## CHAPTER II.

*Short Retrospect on the History of the ancient Sovereigns of MEDIA, according both to Oriental and Classical History. — Its Union with the Persian Throne formed the Basis of the Grandeur of the latter Empire. — The vast Extent of IRAN, or PERSIA, in the Reign of the early Monarchs of the CAIANIAN Dynasty. — Its History, as connected with that of INDIA, resumed and continued down to the Period of the Invasion of the latter Country by GUSHSTAP, or Darius Hystaspes.*

THE empire of Media, if that name be justly derived from Madai, the son of Japhet, which is the most probable etymon, must have been one of the most ancient in the world, and co-æval with the first establishment of regular governments in Asia. This great branch of the Japhetic family probably for a long time flourished in undisturbed security, owing to the strong and almost inaccessible nature of the country which they inhabited. The lofty mountains of Azerbaijan, the Hyrcanian cliffs of Caucasus, and dark Iberian dales, noticed by Milton, which are stated in the Short History of Persia principally to have reference to SHIRVAN, the region of *lions*, and DAGHESTAN, the country of *rocks*, provinces widely extending along the inhospitable shores of the Caspian Sea, sheltered the first settlers from the desolating fury of ambition, and on this account there is strong reason for believing that the dynasties of most ancient Median sovereigns, inserted in Herodotus and in Diodorus, from Ctesias, and affirmed by those writers to have reigned during an immense period in the earliest ages, are not, as they are generally supposed to be, wholly imaginary. As the Median kings extended their power over the

southern and eastern provinces, adjoining their hereditary domain, they seem to have excited alternately the envy and assaults of the Assyrians and Tartars, between whom they were situated ; for, we have seen, at page 220 and those succeeding, that both the Assyrian Ninus and the Scythian Oghuz subjugated them to their control. Indeed, so fatal to that power proved the assaults of these formidable nations, that it was not till the entire subversion of the Assyrian monarchs, that the Median empire again reared its head under Dejoces, generally, but improperly, considered as its first monarch ; nor till Cyaxares, by a bold and successful manœuvre, had expelled from his oppressed country the Tartar hordes, which had inundated the Southern Asia, that Media reached the height of its glory as an empire. Now there is a train of indisputable evidence to prove not only that Cyaxares was the Cai-Cobad of the Persians, but that the chief and the Scythians thus expelled were this very Afrasiab concerning whom so much has previously occurred, and those very Turanians, or Oriental Tartars, his subjects, who have been in this as well as in many other instances, confounded with the northern Scythians. It is remarkable that Cai-Khosru is represented by the Asiatic writers to have been the grandson of Cai-Cobad, in the very same manner as Cyrus is stated by the Greek historians to have been the grandson of Cyaxares. It does not appear, however, from Oriental writers, that this expulsion of the invading Tartars took place, in the manner described by the Greeks, after a banquet to which their chiefs had been invited and massacred by Cyaxares, but that they were compelled, by a vigorous and united exertion of the invaded nation, to repass the Oxus.\* The subsequent conquest of Assyria, and destruction of Nineveh, its capital, by the same monarch, has been already noticed ; a conquest which widely extended the power of the Medes over the region of the Higher Asia, and was secured not only by bonds of public alliance, but by the force of domestic ties with Nebuchad-

\* Short Hist. of Persia, p. 47.



nezzar, the reigning sovereign of Babylon, who married the daughter of Cyaxares.

To Cai-Cobad, on the imperial throne of Iran, succeeded Cai-Caus, called by the Greeks *Darius the Mede*, the word Darius being formed from *Dara*, the Persian word for *sovereign*; and the title, therefore, should more properly be applied to the dynasty than to any individual prince of Persia then flourishing. In his reign, with the assistance of his successor, Cai-Khosru, the great Cyrus, the Babylonian kingdom was added to this amazing empire; and, at his death, Khosru, by hereditary right king of the empire, properly called Persia, became the undisputed sovereign of all the Greater Asia. But even this immense domain could not satisfy the boundless ambition of Khosru, who soon subjugated Asia Minor also, and, by the invincible Rostam, extended his sway over Syria and Arabia; the Gulph of that name and Æthiopia forming the southern, and the Caspian and Euxine Seas the northern, limit of his empire; while the distant Ægean Sea washed it on the western, and the Indus on the eastern, frontier. Although the Indus be here stated, on the authority of Xenophon,\* as its eastern boundary, that is only to be understood in a geographical sense; for, so rich a prize as India, and so near a neighbour to the provinces over which Rostam and his brave sons successively enjoyed little less than a kingly authority, can scarcely be supposed to have been, under this vigorous reign, absolved from that tributary dependance under which it was holden by former monarchs of Iran. In truth, the extracts from the native Hindoo records in Ferishta positively assert the continuance of that dependance in the following passage:—Speaking of the last sovereign of the race of Barage, (he means BAL RAJAH; for, the descendants of Bali Rama still reigned on the throne of Oude, in Bahar, where, in fact, this history places the capital of Barage,) Ferishta tells us that “Keidar, a Brahmin, from the mountains of Sewalic, having

\* Cyropædia, lib. viii. p. 233.

collected a great army, invaded him, and having in the end entirely defeated the king, wielded the sceptre of government with his own hands. When Keidar, the Brahmin, had claspt the bride of royalty in his arms, being a man of learning and genius, he became a great king; but, *carrying the trappings of Cai-Caus and Cai-Khosru on his shoulders, he was constrained, by way of tribute, to send them annual gifts.* In the latter end of his reign, one Shinkol, a native of Kin-noge, (the Shangal alluded to before,) having strengthened himself, took possession of Bengal and Bahar, where he had been governor; and, leading a great army against Keidar, after many battles had been fought with various success, the fortune of Shinkol at length prevailed.”\*

It is not my intention to enter in this place into any more lengthened detail than has been given, in the preceding chapter, concerning the warlike acts of the mighty Khosru and his general Rostam; I mean only to shew that India, during the extended period of their glory in Asia, was not, as the Greek accounts insinuate, by making Hystaspes the first explorer of the Indus and the adjoining districts, wholly independent of the Persian empire. The fact is, that Rostam, by holding the large principalities of Sigestan and Zablestan, the ancient Drangiana and Arachosia, closely confining on the Western India, as fiefs, from the kings of Persia, possessed the key that opened an immediate passage into the heart of India; for, it has before been remarked, that Cabul is the capital of the latter province, and it is an old Indian adage, that nobody can be called the master of India who has not taken possession of Cabul. The extensive conquests of Cyrus, in Asia the *Greater* and the *Less*, have been already glanced at, to which Mirkhond and other Eastern historians bear full testimony, with only the difference of ascribing the honour of the greater portion of them to Rostam. In the disputed circumstance of the death of Khosru, they agree rather with Xeno-

\* Ferishta, vol. i. p. 18, *idem* edit.

phon than Herodotus, recording that death to have happened in philosophic composure, in the plenitude of years and glory, and not in a disgraceful war with the Massagetes, as stated by the latter,\* whose relation is much more applicable to the destruction of Afrasiab, the sanguinary tyrant of Turan, put to death for those enormities by Khosru. It is most probable, therefore, that the Greek historian, who undoubtedly had heard some resembling story, during his abode in Asia, concerning the destruction of an army and chieftain, engaged, as the Persians incessantly were, with the Turanian barbarians, has, by a mistake easily enough to be accounted for in a foreigner, applied to Cyrus a catastrophe which might have actually befallen one of his generals, or, possibly, Afrasiab himself, the tyrannical and powerful antagonist of the Persian monarch.

The fury of his frantic successor, Cambyses, happily for the repose of India, took a southern direction, and, after laying waste Egypt, exhausted itself in destructive expeditions to the country of the Hammonians, in the Lybian deserts, and in wild projects to subdue the Æthiopians. Chronology marks Cambyses for the Ahasucrus of Scripture, in whose correct page, doubtless with reference to this last insane attempt, it is said his kingdom extended *from INDIA even unto ÆTHIOPIA*. The preceding history, however, it should be remembered, is the Grecian account of Cambyses, who is very differently known to the Orientals both by name and character. That name is LOHORASP, and that character, as before observed, not cruel and tyrannical, but virtuous and amiable.† The softer Greek name of Cambyses was probably derived from the Persian KAMBAKSH, or *granter of desires*, one of the numerous titles often assumed by the Persian sovereigns, in addition to their patronymic name, on ascending the throne. For a similar reason, doubtless, we find the same name bestowed by the Greeks on Siaveh, the native appellation of the father of Cyrus. By Mirkhond he is stated to have passed

\* Herodotus, lib. i. p. 213.

† Jones's Short History of Persia, p. 49.

his long reign principally at Balkh, in Khorasan, imitating, in this respect, his predecessor, whose object was, by a residence in that most eastern province of Iran, to overlook and keep in awe, by his presence, his new subjects of Turkestan. Lohorasp, though thus himself remote from the storms of war, had a general very celebrated in Asiatic annals, of the name of GUDERZ, who is recorded to have pushed his conquests very far in the west, and, ravaging all Syria, to have returned to his government of Babylon loaded with the wealth of Palestine, whose capital, Jerusalem, he sacked and plundered, and attended by innumerable captives. This man, therefore, surnamed Bakht-Nassar by the Persians, must have been the Nebuchadnezzar of sacred history; and to him alone, if the Persian records truly state that no intermediate monarch reigned between Cyrus and Lohorasp, must be attributed all the outrages in Egypt, supposed to have been committed by Cambyses.

The Persian histories make not the least mention of the usurpation of Smerdis, the Magi, of the murder of that impostor by the seven conspirators headed by Hystaspes, nor of the ingenious stratagem to effect the neighing of the horse, at sun-rise, put in practice by the groom of the latter, to secure him the Persian diadem. They state Hystaspes, or GUSHSTAP, as they write the name, to have been the eldest son of Lohorasp, a prince of great talents, but of a haughty and martial disposition, constantly engaged, during his youth, in rebellious projects against his father's life and throne; and, in his more mature years, endeavouring once more to rend Turan, the daughter of the nominal sovereign of which empire he espoused, from its tributary dependance on the kings of Persia. At length, the prudent resignation by Lohorasp of a sceptre, which increasing years and infirmities rendered him unable to wield with energy, saved himself from public degradation, while this unexpected act of paternal kindness contributed to reclaim a son whom no menaces could daunt and no open hostilities subdue. For a long period they lived together in one palace in the utmost harmony and affection. The dethroned

monarch, at length disgusted with the pomp of courts, laid aside every vestige of his former dignity, invested himself with the habit of a priest, and retired to spend the remainder of his life in the solitude of a cloister, which he built for that purpose. In that solitude he passed thirty years in meditation and prayer, but it afforded not the repose for which he languished to his closing life; being, at the end of that period, barbarously massacred with the other Magi in an irruption of the Turanians. On this voluntary retirement of his father, Hystaspes having, by his marriage with the daughter of the king of Turan, more firmly than ever established the union of the two kingdoms, quitted Balkh as an imperial residence, and fixed his future abode at Istakar, called by the Greeks Persepolis, where afterwards he became the decided patron of the new superstition, which, under Zeratusht, was then springing up in Persia, and with the insignia of which he probably adorned the lofty walls and portals of that superb palace, hewn, as its name implies, out of the living rock.

Concerning the age and meaning of those sculptures, many wild and baseless conjectures have been formed, but, though generally attributed to the remote æra of Cayumeras and Gemshid, of which latter sovereign, in fact, they bear the name, being known to the natives by that of TAKHTI JEMSHID, or *throne of Jemshid*, the Sabian mythology, and particularly the *solar adoration*, every where conspicuous throughout those stupendous ruins, appear indubitably to mark for their adorer, at least, if not for their founder, the imperial Archimagus. It is possible that Jemshid, who is recorded to have first introduced, among the Persians, the use of the solar year, and instituted, in commemoration of it, the magnificent festival of the NAURUZ, when the sun enters Aries, originally founded that magnificent edifice, the wonder and ornament of Asia, and engraved on its walls the birth-day procession of nobles offering presents, usual on that solemnity, till a very late period, in the courts of the Persian sovereigns, and even of the Indian emperors, with which the massy porticoes and winding stair-cases are covered; yet it is more

than probable that *Chelminar* is indebted for no small share of its now-faded grandeur to Hystaspes; that Hystaspes, who was inferior only to Cyrus in the magnificence of his designs and in the extent of his power; under whose protection the arts and sciences advanced rapidly towards maturity in Persia; and by whose vigorous intellect the ancient prejudices, both in religion and government, were spurned, as is evidenced not less in his patronizing the reformer Zeratusht, than in his first establishing a formidable marine, exploring the shores of the Indús, and navigating the Persian and Arabian Gulphs. Were its ranging columns and the general plan of that immense fabric surveyed with an astronomical eye, I have no doubt but that, like the Stonehenge of our Druids, it would afford us a new insight into the scientific attainments in that line of the ancient Persians, the immediate pupils of the Chaldæan school. Whatsoever may be the decision of the reader concerning the disputed age of Istakhar, no doubt can possibly be entertained of that of NAKHTI ROSTAM, two leagues distant from Persepolis, since it could not have been designed before the hero was born, and the mighty exploits had taken place, which the ornamental sculptures on that monument were intended to celebrate. Now, allowing to Rostam the very extended age which the Persian historians assign him, that hero (or rather the first and most celebrated of the name; for, to give sense or credibility to the Eastern relations concerning him, we must suppose there to have been a succession, or dynasty, of them reigning in Sejestan) could not have been long dead when Hystaspes mounted the Persian throne; which circumstance, added to the impressive one of the mystic designation, (a direct allusion to the worship of the sun and of fire,) engraved on the front of that rocky shrine, forbid us to hesitate at pronouncing Hystaspes to have designed it in honour of the friend and defender of his family. The reader will observe that Istakhar is, throughout these short strictures, considered as a *palace*, not as a *temple*, in which light some eminent antiquaries have regarded these ruins; for, I am aware

that the erection of temples was contrary to the principle of the reformed religion of Zeratusht, and it was that very principle which urged them on with such furious zeal to destroy the sublime edifices first of Egypt, and, as we shall presently see, of India itself. If an objection should be started to this hypothesis, which gives the honour of founding Persepolis to Hystaspes, on the ground of the inscription not being written in the Zend character, which was then in use, and which, in that case, must have been long ago deciphered by learned Persians, the most satisfactory answer to this, and indeed to all similar questions concerning them, is to be found in Sir William Jones's Essay on the Persians, who thinks it may reasonably be doubted whether those characters are really *alphabetical*: he is of opinion "that they are secret and sacerdotal; or, perhaps, a mere cipher, of which the priests alone had the key,"\* and which, consequently, has perished with them.

Concerning Zoroaster himself, the peculiar purity of the original dogmas which distinguished his enlightened sect, and the rapid diffusion of their influence, either by the force of arms or of argument, through nearly the whole of Asia, a diffusion so fortunately introductory (perhaps intended to have been so by a supreme all-ruling Providence, during the blind and continued infatuation of the Jews) to the still purer doctrines of Christianity, in a few centuries about to break forth and illumine the Pagan world; concerning that theologian, I say, the tenets which he propagated, and, as explained by himself, the *innocent* symbol which characterized his almost Christian ritual, the FIRE, on which, radiating from the ark of the covenant, the Hebrews themselves were taught to look with a kind of religious awe, as the sublime *kebla* of their devotion; such extensive strictures have already occurred in the pages of the Indian Antiquities, as to preclude all necessity of resuming a subject which otherwise would naturally claim a distinguished place

\* Asiatic Researches, vol. ii. p. 57.

in a work professedly retrospective on the interesting events that anciently took place on the great theatre of Asia. One remarkable fact only, alluded to in a former page,\* as more immediately connected with this period of our history, again presses for notice ; I mean the journey of the Persian sage in company with Hystaspes, probably in disguise, to the woody recesses of the Brahmins in the Superior India, to obtain initiation into the mysteries of their religion and the wonders of their philosophy. This visit of Hystaspes was, probably, the secret cause of the resolution which that monarch afterwards took, to be better acquainted with a country which produced and cherished, in ease and undisturbed retirement, a race of men so admirable for their wisdom and so renowned for their austerities. It is the duty of the historian to explore the secret springs of great public events, and, notwithstanding his invasion of India, as related by Herodotus, is generally considered to have been the result of ambition and avarice united, I have very good authority, which shall presently be adduced, for announcing that *religion*, a vehement desire of overturning the Brahmin superstition, and erecting upon its ruins the pure theism of Zeratusht, was the principal inducement to that irruption. In fact, that superstition, from the multiplied idols, bestial, human, and compounded of both forms, that crowd the walls of the Indian pagodas, which, though to the devout Indian they only present the idea of the personified attributes of God, yet to the abhorrent Persian appeared as so many direct objects of adoration, added to the innumerable pagodas themselves, which at that time covered the face of the country, must have been extremely offensive to a zealous advocate of the reformed religion of Persia; and thus Hystaspes, while he respected the Brahmins for their love of science and their devotion to philosophy, might deem himself bound, at all hazards, to attempt their conversion, and, like Cambyzes in Egypt, to root out the very vestiges of an

\* See page 277 preceding of this volume, and the quotation there from Ammianus.



idolatry so base and abominable. Such was the powerful incitement, or, at least, such was the plausible pretence, that, in after-ages, urged on the furious Mahmud, and the still more sanguinary Timur, to overwhelm with desolation the fairest region, and devote to slavery and massacre the happiest people of Asia.

There is no occasion for our entering any farther into the history of events in Persia during this long reign, than as those events bear reference to India. For that reason, we shall pass over, as irrelevant to our subject, all that is related by Herodotus concerning the long sack and subsequent capture of Babylon by this monarch, and his subjugation of the Thracian territory. In respect to the same writer's relation of his unsuccessful expedition against the Scythians, which, of all those events, has alone any connection with the events of this history, we shall extract an account of the occasion and progress of it from Oriental sources, which, however, will be found widely different, as to the conduct and the result of the campaign, from the melancholy detail given us by Herodotus; since Darius is by those writers recorded to have returned from it, as might well be expected from so able and experienced a general, crowned with the most brilliant success. Whether, after all, the occasion of the Scythian war be rightly or erroneously stated by Mirkhond, the motive for that expedition was probably different from that assigned by the Greek historian, viz. the irruption of the Tartar hordes one hundred and twenty years before, in the time of Cyaxares; for, since that period, successive inter-marriages had strengthened the bands of connection between the two royal houses; and Darius himself, we have seen, had married the daughter of the Turanian emperor.

It originated, according to Mirkhond, in religion; in the anxious desire of Hystaspes to diffuse, over the continent of Asia, the new faith of Zcratusht. With this important object in view, he wrote an urgent letter to Argiasp, the reigning sovereign of Turan, and his near relation, using every argument which his superior genius and fervid devotion to reformed Sabaism could invent, to induce him to

adopt the creed of the Persian theologue. The Turanian monarch, however, was so far from being convinced by the eloquence of the royal tiro, that he returned an answer which at once reproached Hystaspes for deserting the faith of his ancestors, and was replete with sarcastic reflections on the novel doctrines propagated by the upstart prophet whom he protected. Roused to revenge at this premeditated insult, Hystaspes and his valiant son Asfendiar immediately took the field, with all the forces of the empire, and, entering Turan, advanced to give its sovereign battle. After a contest of great obstinacy and slaughter, in which half the royal family of Turan perished, victory declared for the former; and, before Argiasp could levy a new army or rally the routed one, the victorious Persians were in his capital, where every thing was given up to pillage and the licentious outrages of an enraged soldiery. Having taken this signal revenge for religion derided and a throne insulted, Hystaspes marched triumphantly back to his own dominion, where, from one or other of those various causes, jealousy, or suspicion, which distract Eastern courts, he shortly after tarnished his laurels by imprisoning the prince, who was the partner of them, in a strong fortress, on the summit of a lofty hill, called *Gaird-Kuh*, or the Round Mountain, in the country of Rudbar.\*

The hostile flames, lighted at the new altar erected by Zeratust to the sovereign power who formed the elements, still burned with unextinguishable fury in the northern Asia. Goaded by the recollection of the aggravated injuries recently received from the Persian monarch, his slaughtered relatives and ruined capital, Argiasp, now, in his turn, meditated a deep and dreadful blow at the very existence of the empire of Iran, and the holy impostor, (as he deemed him,) who had instigated Hystaspes to invade his dominions.

\* Mirkhond apud Texeira, p. 66.

Balkh, the capital of Corasan, was at that time the hallowed residence of Zeratusht and the Magi, his disciples. The hoary monarch who had once wielded the sceptre of Iran, secluded in the cloister which he had erected, in that metropolis devoted the few moments of his declining life to meditation and prayer. But soon the sacred fires were to be quenched by the blood of the ministering priests, and the ashes of royalty to be blended with those of the altar, which its power had protected. Indefatigable in collecting an army adequate to the full accomplishment of the extensive destruction which he intended should overwhelm his enemies, the Turanian sovereign rushed forwards at the head of the formidable forces he had raised, to the attack of Balkh, to which he instantly laid siege : and, having at length taken it by storm, with Tartar ferocity, put all the inhabitants indiscriminately to the sword, subverted the grand fire-temple, and sacrificed, as victims to his rage, Zeratusht and the seventy priests, who were in the act of officiating at it. Enfeebled by age, but retaining still a portion of the martial vigour which distinguished his juvenile years, the veteran Lohorasp, issuing from his cloistered retreat, at the head of a few faithful followers, in vain attempted to stem the deluge of Barbarians, who were spreading desolation through the sacred city. He fell early in the unequal contest ; and, no obstacle then remaining to obstruct his march, Argiasp pressed on with his victorious army into the centre of Persia, where so great a panic had seized the Persians, that the prudent Hystaspes did not think it proper to make an immediate attack upon him. He suffered him to waste his strength in long and fatiguing marches and in attacks on fortified towns, which daily diminished his numbers. Then (at the united request of the nation, who loudly called for his release) liberating his son Asfendiar from confinement, he sent him, with a fresh and powerful army, against troops emaciated by fatigue and thinned by disease. The attack was made with such irresistible impetuosity that the Turanian army

was compelled to make its retreat out of Persia with more rapidity than they had advanced into it, and were driven with great slaughter beyond the limits of the northern mountains.

It was now evident that Asia could not, at the same time, hold two monarchs of such power and military spirit as Hystaspes and Argiasp; the entire subjugation, or rather extirpation, of the latter was therefore determined on in the court of Persia, and Asfendiar only paused on the Scythian frontier to get his army recruited among the hardy race of the ancient Bactrians. Having obtained those recruits, and being joined by his elder brother Bashuten, sent by Hystaspes, and with powerful reinforcements from the heart of Persia, these determined warriors pursued the fugitive monarch over the wide champaigns and rugged forests of the Tartarian deserts, till they compelled him and his whole court at length to take shelter in one of the strongest fortresses he possessed, in a remote part of his dominion. As, on the sack of Balkh, Argiasp had seized and sent captive into Turan the sisters of Asfendiar, and as these constantly attended the court, it was necessary to make use of stratagem to procure the return of the princesses without injury: Asfendiar, therefore, himself boldly undertook and successfully accomplished an expedition of great hazard for their rescue. To the fortress in question, says Mirkhond, there lay open only three roads. The first, plain, and easily passable by caravans, with plenty of fine pasture on each side for cavalry; but withal so long and circuitous that it would require several months for an army to approach the city by that avenue: to this road was necessarily confined the march of the great body of the Persian army and the heavy baggage. The second road was extremely steep and rugged, and impassable by carriages; but, at the same time, so direct, that, in a month, at farthest, the fortress might be reached. The third was still nearer, but lay through woods and morasses, and over mountains covered with snow. The second of these roads was that on which a large selected body

of cavalry, with Bashuten at their head, was ordered to advance with all possible celerity. On the third road, Asfendiar determined to force his way through every surrounding obstacle on the secret expedition which he meditated. After unfolding his plan to his brother Bashuten, he set off from the Persian camp with seven other noblemen disguised as merchants, carrying with them jewels and other valuable commodities, small of size, but in great request at the courts of Asia. Under this disguise, which was a sure passport in the East, where commerce has ever been so highly respected, they passed through the hostile camp, and arrived safe and unsuspected at the city adjoining to that fortress. Here the splendor of the jewellery and other articles of traffic which they had brought attracted general notice, and the fame of their arrival soon reached the court, at a period when kings themselves did not indignantly disdain sometimes to assume the honourable character which these strangers bore. But their principal recommendation to royal notice was the alleged plea of having been driven from the Persian dominions by the tyranny and extortions of its monarch, from whose barbarous exactions they professed to have fled for protection to the court of Turan. Presents of high value, the usual tribute on supplicating the patronage of the despots of Asia, accompanied this address, and by degrees these mercantile strangers grew into such high favour at the court of Turan, and so far had the disguised Asfendiar wrought himself into the confidence of Argiasp, that a sumptuous banquet was prepared by the king for the princely adventurer. After a certain period, when he thought the Persian forces had arrived near enough to execute their commission, he obtained permission, in return, to provide an entertainment, suitable to the high dignity of the guests, for the whole Turanian court, in an extensive meadow adjoining the city. On that day, the king, his family, the captive princesses, and all the attendant officers of state, presuming that the invading army was still at a great distance from the scene

of their festivity, resigned themselves to the unbounded joys of the banquet; but the numerous fires kindled all over the plain, by which that banquet was prepared, in addition, perhaps, to signals like our rockets, thrown into the air, which we know to have been immemorially used in the campaigns of Asia, were the directing flames that lighted the Persian cavalry from the woody ambuscades in which they lay hid to vengeance and to glory, if, indeed, true glory can ever really be united with sentiments of vengeance. At that luminous signal, the impetuous phalanx of Persia burst forth from their retreat, and, while one part surrounded the field, and all the avenues that led to the city and fortress, the other part acted the bloody office of executioners to the assembled nobles and terrified citizens. Asfendiar himself, at the head of his seven heroic comrades, and now arrayed in a different attire from that of merchants, having first secured his sisters, and sent them back under a strong guard to Persia, along the road by which the cavalry had arrived, with his own hand slew the unhappy sovereign of Turan; while those in his train devoted to promiscuous slaughter the principal grandees of his court. The chief booty obtained, says our historian, on this memorable occasion, was a throne of gold, set with precious stones, of exquisite workmanship, and a *white elephant*. These he sent into Persia as presents to his father, and followed them himself as far as the mountains of Caucasus, whither we shall presently return to him, after detailing another important event of this reign materially connected with the subject of our history, and prominently conspicuous in the ancient annals of Asia.\*

In the introductory work,† when speaking of the ancient commerce carried on between India and Persia, I had occasion to observe, that the latter nation, from the earliest periods, were equally restrained, by the precepts of religion and the dictates of policy,

\* Mirkhond Hist. sect. 16.

† See Indian Antiquities, vol. vi. p. 406.

from engaging in maritime expeditions. The element of water, not less than that of fire, was the object of their superstitious veneration; and, while that superstition made them shudder at the idea of polluting it themselves, by any species of filth, thrown from vessels, the dread of invasion from a quarter in which they were so defenceless induced them to prohibit the entrance of foreigners into their dominions, by any maritime inlet, under penalties extremely rigorous. To render that event impossible by the channel of their two great rivers, the Tigris and the Euphrates, they effectually dammed up the mouths of those rivers with immense engines; to remove which cost Alexander, when his fleet, under the command of Nearchus, sailed, by the route of the Persian Gulph, into Mesopotamia, no small portion of time and labour. At length, roused to a sense of danger by the accounts brought to the court of Persia of the maritime genius of Greece, and of the great naval armaments fitting out in the various ports of that nation, their brave and aspiring neighbour, the Persian sovereigns broke through the fetters of their ancient superstition, and, by the assistance of the Phœnicians, and even of the Greeks themselves, I mean the Ionic and Carian Greeks, constructed a navy, and ploughed the forbidden ocean. In this new project, ambition also had a considerable share, and it was a desire of ascertaining the exact point at which the Indus meets the ocean, as well as of exploring and conquering the western provinces of India, that induced Darius to fit out at Caspatyrus, a city on the Indus, and in the territories of Pactyia, the modern *Pecchely*, the fleet so celebrated in history, of which he gave the command to Scylax, a Grecian of Caryandria, a city of Caria, and sent with him others in whose nautical skill he placed an entire confidence, with express orders to sail down the current of that rapid river; diligently to observe the countries that lay on either side of it; to enter the southern ocean beyond it; to coast along the Persian and Arabian shore; to enter the Red Sea by the Straits of Babelmandel; and, finally, sailing up that Gulph, to land in Egypt, at the same place whence Necho,

king of Egypt, some time before, dispatched a fleet of Phœnicians with orders to sail round the coast of Lybia,\* and by that route return westward to the capital of Persia. By Lybia our historian means, in general, Africa, and the port where they landed, was probably Arsinoë, situated on the extreme western point of the Gulph, near which the modern Suez stands. This tedious, and, for those days, hazardous, navigation, Scylax and his companions successfully accomplished in the thirtieth month from its commencement; and, arriving at the court of Susa with the desired intelligence, animated that monarch to attempt the conquest of the western region of India. This conquest, according to our historian, he afterwards fortunately effected; but he acquaints us with no farther particulars concerning it. In his third book, however, enumerating the provinces subject to Persia, which, under Darius Hystaspes, are said to have amounted to twenty in number, and the tribute derived from them, India ranks as one of them, and the tribute of the newly-conquered province is stated at four thousand six hundred and eighty Euboic talents, amounting to nearly a third part of the whole revenue of his other dominions, which was fourteen thousand five hundred and sixty Euboic talents, or £2,807,437 sterling.† The Indian tribute, he tells us, was paid in gold, while that of all the other satrapies was paid in silver. Herodotus is very particular in relating this fact; for, in one place, he expressly declares they paid six hundred talents in *golden ingots*; in another, that it was three hundred and sixty *talents of gold*, the number of the days of the ancient Persian year. The reason of the Indian tribute being paid in gold rather than silver is properly assigned by Rennel, from the Ayeen Akbery, that “the eastern branches of the Indus, as well as some other streams that descend from the northern mountains, anciently yielded gold-dust.”‡

\* Herodotus, lib. iv. p. 270.

† Ibid. lib. iii. p. 227.

‡ Rennel's Memoir, p. 25, edit. 1788.



As this maritime expedition was entrusted to a Greek admiral, the account of it by a Greek writer is most likely to be correct. The Persian historian, however, makes little mention of it; he only observes, that Asfendiar, the son of Hystaspes, on his return from the conquest of Turan, crossed the mountains of Caucasus, with intent to survey the Indian Ocean, and compel the princes bordering on the Indus to renounce idolatry and *embrace the reformed religion of Zeratusht*.\* If this prince pursued his march so far southward as to reach the shore of Guzzurat, washed by the Indian Sea, his line of conquest must have been extensive indeed, and satisfactorily accounts for the large annual tribute obtained by this vast acquisition of territory to the Persian crown: most probably, however, the fleet in question attended the progress of the invading army, and, as much as possible, facilitated its motions and assisted its operations.

Although we did not think it necessary to enter into any particular detail concerning the events of the Ionian war, commenced at the beginning of this reign, because not immediately connected with those of the Indian history, yet, before we close our review of the life of Hystaspes, it is important to notice that his dispute, or, rather, the disputes of the governors who commanded in the distant provinces that bordered on Greece, with that war-like people, was the certain, though remote, origin of all those violent contests which afterwards convulsed the two states, and ultimately terminated in the subversion of the Persian empire. The immense distance of the Grecian republics from the capital of Persia, from which they were separated by the great Tauric range that runs through Asia, and their apparent insignificance as a nation, added to the endless feuds and jealousy that raged among themselves, would probably have for ever prevented their becoming an object of apprehension to the Persians, had it not been

\* Mirkhond apud Texeira, p. 68.

for their great experience in maritime concerns and the restless ambition of some of their chiefs, whose intrigues or perfidy brought down upon them the vengeance of the satraps of Sardis. The greater the exertions made by the Persians for the establishment of a navy, the more sensible did they become of the growing power of that republic, the more feelingly did they lament their own inferiority on that ocean, upon which, as upon land, they equally now aspired at uncontrolled dominion. It was not, however, the Greeks of the distant islands that yet excited any violent sensation of alarm at the Persian court, it was the Greeks settled in the nearer districts of Ionia and Æolia, whose history, or, at least, all of it that is important to our subject to be related, is as follows. — The rich and flourishing kingdom of Lydia, previously to its reduction, had early cherished, on its extensive coast, successive colonies from Athens, Thebes, and the other great cities of Greece; and these Asiatic Greeks, firmly established and widely diffused over the western shore of Asia Minor, by assiduously cultivating that commerce, for carrying on which they were so advantageously situated, at the time of the subjugation of Cræsus, had arrived at no inconsiderable height of splendor and power. In the overwhelming violence, however, with which the weight of the Persian power descended upon that region of Asia, distinction was lost, and subordinate states and interests ingulphed. Lydia became a province of the Persian empire, and the Greek republics of Ionia, dependent upon it, after a resolute, but ineffectual, resistance to the generals of Cyrus, commissioned to effect the complete conquest of them, finally became tributary to the Persian monarch. In the next reign, Cambyzes, during his frantic Egyptian expedition, (if, in fact, it ever took place,) derived the greatest advantage from the assistance of the Greeks of Ionia and Caria, who, with singular deviation from those principles of *liberty* and *independence* on which the Greek republics were originally founded, had enlisted as auxiliaries in his

own army and that of Prammetichus, his adversary, and were the means of affixing, in future, on all their successors, the disgraceful title of *mercenaries*. Nor was his land-army alone recruited from the Greeks of that district; they furnished him also with a considerable navy, towards effecting the purpose of his expedition. During the early period of the reign of Hystaspes, the Ionian Greeks continued uninterruptedly to pursue the same rapid career of wealth and commerce, and rose so high in naval renown that all the islands of the Ægean-Sea either felt or trembled at their power. Instigated, at length, by some daring chiefs of their own nation, and some disaffected Persian nobles, exiled from the court, confiding on their decided superiority in naval concerns, and relying on the vigorous support of the other republics of Greece, they endeavoured to wrest the whole of that rich satrapy from the hands of the Persians. The result of this bold project, and of subsequent very spirited efforts to accomplish it, proved very different from what their sanguine expectations had predicted, and what in fact the boldness of the design merited; for, though the Athenians, enraged at some recent insults received from the court of Sardis, joined them with a considerable naval force, (the more cautious Lacedæmonians refusing to have any share in the war,) and though Sardis itself was taken by the united forces, and the greater part of that celebrated capital burnt; yet the triumph of the Grecians was but temporary, and their total overthrow, which followed almost immediately, under the walls of Ephesus, served only, for the present, to bind more firmly the Persian fetters on their Greek subjects of Asia Minor. For Athens, and the other Greek confederates who assisted the revolt, a severer vengeance was meditated by the conqueror, and the accidental burning of Sardis was but a prelude to those more fatal flames by which the finest temples and loftiest edifices of Greece were consumed, and Athens itself, with other celebrated cities, levelled with the dust. Hy-

stapes, however, did not survive this event long enough to inflict that ultimate revenge: he lived, indeed, to witness the desolation of Eretria, one marked object of his implacable resentment, but he also lived to have the transports it occasioned effaced amid the pangs inflicted by the disgraceful defeat of his troops on the plain of Marathon, that disastrous plain on which the Persian eagles, for the first time, bowed the head in battle to the rising genius of Greece.\*

BAHAMAN, the son of Asfendiar, and consequently the grandson of Gushstasp, is mentioned in the Oriental histories as the immediate successor of the latter on the throne of Persia. His Persian surname is DIRAZDEST, literally translated by the Greeks *Μακροχαιρ*, or the *Long-Handed*, in which we have a just specimen of the confused manner in which the Greeks have handed down to us, in the order of succession, the names of the Persian sovereigns. This prince ought properly to be the Xerxes of the Greeks; a name probably derived from SHIRSHAH. Sir William Jones offers the only explanation which I have met with of this difficulty, when he says, "Our chronologists place the reign of Xerxes after Darius Hystaspes; and he might, perhaps, have outlived both Lohorasp and his successor."† He must, however, on this supposition, have flourished to a wonderful old age, and, at all events, is a very different character from the youthful, ardent, aspiring, Xerxes of the Greeks. From his other name of Ardeshir, often given him in Mirkhond, he is, most probably, the Artaxerxes of their history. Mirkhond, in Texeira, asserts, that his right hand and arm were actually considerably longer than his left; but the judicious author above-cited thinks that his title of *Longimanus* metaphorically alluded to his extensive power. There certainly are not, in the Oriental writers, as Mr. Richardson has observed, any accounts, similar to those of the Greeks,

\* Herodot. lib. vi. cap. 99-102.

† Short Hist. of Persia, p. 50.

of the invasion of Greece by the myriads of Xerxes, or of the subsequent defeat of that monarch and the dispersion of his innumerable army and fleet. A defeat and compelled retreat of such a disgraceful kind was not likely to become the theme of any cotemporary domestic historian in the despotic empire of Asia; or, if the story were ever recorded by the Persian historic muse, may it not have perished with the archives of the state, and the other treasures of Persian literature, on the invasion of the Greeks, and amidst the flames that consumed Persepolis? It is impossible to conceive that Herodotus, who flourished so near that period, and doubtless had his account from eye-witnesses of that dreadful catastrophe, could be deceived as to the leading circumstances of a fact of such public notoriety; or to coincide with Mr. Richardson in opinion, that the movements of a Persian general and the inferior army of a satrap, or several satraps, could be mistaken for the solemn march of Xerxes himself and the concentrated force of the whole Persian empire. Convinced, therefore, that, in travelling over the page of Greek history, describing this invasion, we are not wholly treading on fairy-ground, and that, under whatever name, a monarch of the genius and character of Xerxes once sate on the Persian throne, I shall proceed to connect the narrative of events before-described, as ultimately tending to the subjugation of India, by a concise recapitulation of facts, which, though well known to every classical scholar, cannot, consistently with the object of this history and the information of the less learned, be entirely omitted.

Twice, in the preceding reign of Darius, had the small kingdom of Macedonia been compelled to pay to that monarch the accustomed, but degrading, tribute of *earth* and *water*: first, at the return of Darius from his Scythian expedition, when he appointed Megabazus commander-in-chief of the forces in the western extremity of his empire, and who obtained that mark of homage to his master from Amyntas, the reigning monarch;

secondly, after the Ionian revolt and conquest, when Mardonius, the Persian satrap, led the first armament against the Greek inhabitants of the islands of the *Ægean-Sea*. That armament, however formidable, proved inefficacious as to its objects, as well from a furious storm that dashed to pieces the greatest part of the Persian fleet, when attempting to double the Cape of Mount Athos, as from an unexpected attack made by night on his army by the Brygian Thracians, who stormed his camp, not sufficiently fortified, slew a great number of his men, and, wounding Mardonius himself, compelled him for that season to relinquish the expedition. With the ensuing spring the design was renewed: an army and fleet more powerful, commanded by generals more skilful and determined, were ordered to enforce on the Grecian republics the usual demand of *earth* and *water* from the haughty Persians; but the undaunted spirit of the insular Greeks could not brook the indignity to which the feebler government of Macedon had tamely submitted. At Athens and at Lacedæmon, when the heralds of Darius appeared publicly, to demand that proof of their submission, the general indignation was so extreme, that, at the one place, amidst the execrations of the people, they were thrown into a deep ditch, and at the other into a well, and, in the firm language of free-born men, told there to collect the required earth and water.\* A sense of the danger that now threatened all Greece put an end to the debates which had previously, for many ages, agitated those rival republics, and united them in one firm body against the common enemy. The glory, however, of Marathon's proud day was reserved solely for Miltiades and his daring Athenians, who, in number scarcely ten thousand, defeated the Persian army, consisting, according to the moderate computation of Cornelius Nepos, of one hundred thousand foot and ten thousand cavalry.† The disgrace of this defeat from so despised a

\* Herodotus, lib. vi. cap. 49.

† Cornelius Nepos, in Vita Miltiad.

power was severely felt at the court of Susa, and stung Darius to the quick, who was then preparing to march against Egypt, engaged in recent revolt. He immediately ordered fresh forces to be levied throughout the whole extent of his empire, and, resigning to able generals the conduct of the war in Egypt, resolved to march in person against this rising competitor for military glory. In the midst of these mighty preparations, he expired; leaving his successor, whom the Greeks, we have seen, call Xerxes, animated with the same resentment, and ardently bent on the same means of accomplishing the deep-laid project of revenge.

The immense army, though doubtless greatly exaggerated, led by this monarch into Greece; his cutting a passage through Mount Athos, if ever, in reality, accomplished; his celebrated double bridge of boats thrown over the Hellespont to connect the two continents of Asia and Europe; his repulse at Thermopylæ by the daring valour of Leonidas and his immortal comrades; the plunder of Delphi; and the completion of his revenge by the capture and conflagration of Athens; together with the disgraceful defeat of his fleet at Salamis, and the final ignominious retreat of this monarch out of Europe; have been too often the theme of admiring historians and enraptured poets to be dwelt on in these pages, with which they are only collaterally connected. These events, however, mark the beginning and gradual progress of that desperate contest for sovereignty, which could only be terminated by the utter destruction of the one or the other powers at variance. It exceeds belief that the innumerable army and fleet of Xerxes, the collected force of exhausted Asia, could be intended to act solely against the petty sovereignties of Greece, for the utter extermination which a fourth part might have been well deemed amply sufficient. Herodotus is of opinion that a more extensive project of conquest in the western regions of the world was in the contemplation of

Xerxes ; and thus, perhaps, the resolute resistance of Leonidas and his brave three hundred Spartans at Thermopylæ might have proved the means of saving Italy and farthest Europe from ravage and desolation. It is deserving of notice, that, whensoever the overbearing power of their Asiatic foes more severely pressed upon the Greeks, the connecting ties between the confederated republics became more firm and binding; but, when that danger was removed, the leading states were agitated with incessant feuds, and particularly the great cities of Athens and Lacedæmon, who were involved in everlasting contests for superiority of dominion; and, while they themselves spurned the oppressive yoke of Persia, in the true democratic spirit, were continually labouring to fix their own yoke on the neck of their weaker neighbours. Without this powerful incentive to union, perhaps the Grecian states would have continued for ever in their original insignificance and imbecility, the result of that distraction; and thus, in some measure, Persia may be said to have created the very power that afterwards annihilated herself.

It is impossible for any circumstance more strongly to evince the jealous dread, which the court of Susa at this time entertained of the rising power and ambitious views of Athens, than the conduct of Xerxes, in renewing, with that power, after so public and disastrous a defeat, in the ensuing spring, those hostilities, which the re-assembling of his dispersed forces, still numerous and formidable, enabled him to carry on with energy. Grown wise, however, from sad experience, Xerxes advanced not in person beyond the walls of Sardis. Mardonius was once more appointed commander-in-chief; but, before he struck the important blow which was intended to annihilate Greece, he was directed to hold out the olive-branch of peace to the Athenians at least, at that time the inspiring soul of the vast confederated body. Little as Xerxes could reasonably flatter himself that the Athenians would be duped by so shallow an artifice, intended, un-



der the mask of friendship, to detach them from their allies and weaken the confederacy, the attempt was resolved upon; and, by the singular caprice of fortune, it was decided that an Alexander, then king of Macedonia, should be the herald of the auspicious tidings; an Alexander should plead the cause of an Asiatic despot; an Alexander propose to rivet the chain of Persia on the prostrate neck of Athens. The embassy was received at Athens with merited contempt, and the remembrance alone of the alliance and friendship that had subsisted; for many generations, between the two kingdoms of Athens and Macedon, preserved the royal messenger from obloquy and insult. Alexander, however, we shall find, not long afterwards effaced the guilt of this liberticidal conduct by an undertaking essential to the salvation of Greece; an undertaking fraught with uncommon hazard, and executed with the most undaunted courage.

The proffered friendship of Persia, and her proposals of ample indemnification for expenses incurred and damages suffered during the war, being thus disdainfully rejected by the Athenians, Mardonius immediately commenced his march for Attica. From the distraction and jealousies, which, owing to the miserably defective, though imposing, political system of Greece, still unhappily prevailed through the several republics of the Peloponnesus, Attica was by no means provided with a land-force adequate to oppose them, though their fleet rode triumphant in the surrounding seas. By rapid advances, Mardonius soon reached that capital, which, on his approach, was again deserted by the inhabitants, who took refuge in Salamis, where they could be protected by the fleet till a sense of shame or of honour should rouse their tardy allies to hasten to their relief, and fulfil the stipulations by which they were bound to act with vigour against the common foe. The politic Mardonius took advantage of their deserted situation, and again made proposals of accommodation, which were again indignantly rejected. In consequence

of this obstinate refusal to break their solemn engagements, and listen to any terms whatever with the Persians, the enraged Mardonius, who had hitherto spared Attica and its new-rising capital, commanded a general plunder of the country, and once more devoted to destruction that ill-fated city. At length the Spartans, sacrificing mistrust and jealousy to a sense of the common danger that impended over Greece, sent off Pausanias, with a body of forty thousand men, including Helots, to their aid; and these, in their march, being reinforced by other Greek confederates, and finally forming a junction with the Athenian forces at Eleusis, proceeded to offer immediate battle to the enemy. Mardonius, after ravaging Attica, had retired from that country, and drawn up his numerous forces on the wide champaign of Bœotia, so favourable to the operations of cavalry, ever the glory and principal dependence of a Persian army. The celebrated and decisive battle of PLATÆA was the consequence, in which Mardonius was slain, and the Persian camp stormed and plundered of inestimable booty. This dreadful overthrow, being followed, on the evening of the very same day, by the spirited attack made by the Grecian naval force on the Persian entrenched camp and fleet near the promontory of Mycale, on the coast of Ionia, whose inhabitants, long grown impatient under the Persian despotism, had broke out into general revolt, an attack in which the whole navy of Persia was burnt, put an end to all future invasions of Greece by the Persians, who never afterwards dared to appear on this side the Hellespont. Xerxes, in every instance baffled and defeated, returned precipitately to Susa, impressed with humbler notions of the invincible power of the GREAT KING than he left it; and found how little avail, in the field, are myriad bands of slaves, who fight for hire, when opposed to free-born men, who combat for virtue and independence. In the hurry of his departure, however, he forgot not to make a grand sacrifice at the shrine of the national religion; for, he is-

sued positive orders for all the temples, throughout the Greek settlements in Asia that yet remained in subjection to him, to be burned and levelled, which was rigidly performed in every instance except that of the magnificent fane of Diana of Ephesus.\* The reader will now no longer remain in doubt as to the real cause of the total silence or suppression of the Persian annals concerning this reign and its disastrous events: those events, however, are faithfully recorded by an historian whose fame bids fair to be eternal, and on the elegant medals and sculptured monuments of Greece, which, preserved with pious care in the cabinets of taste and science, probably will only perish with the wreck of nature. The rapid and disgraceful retreat of Xerxes from his western frontier only served to inflame the courage and persevering ardour of the Athenians, to wrest from his control the remainder of the Greek cities and islands subject to his authority in Asia Minor and Europe. With the united exertion of the confederated fleets, under the command of Cymon, the son of the great Miltiades, a soldier equally daring and discreet, in a series of brilliant successes on both the Grecian and Phœnician coasts, this was effectually performed; and a large addition both of domain and of revenue was thus obtained to Athens, the head of that confederacy. Their posterity, unfortunately, as the page of Athenian history shews, did not bear the gale of prosperity with the same noble equanimity with which their fathers had braved the rude storm of adversity. They soon grew haughty to their Greek allies and tyrannical to the conquered countries: hence sprang that eternal jealousy, between them and their Spartan rivals, which kindled the dreadful Peloponnesian war, and fully revenged Persia by deluging the cities of Greece with the blood of her most illustrious progeny.†

\* Herodot. lib. ix. cap. 69-100, ubi supra.

† Plutarch in Vita Aristidid.

To return to Bahaman, or Ardeshir, in whose reign, doubtless, that of the former monarch has been swallowed up, he is represented by Mirkhond as a prince remarkable for strict justice and his zealous attachment to the Magian religion, as the reformer of many abuses, and the repairer of many noble structures ruined by the lapse of time or the violence of war. He was also remarkable for his unbounded hospitality, constantly affirming that no door ought to be shut in the palace of a prince.\* He is said, by his generals, to have made conquests in Syria and Palestine; but not a word occurs in Mirkhond concerning Greece; except a remark confirming the accounts of our western chronologers, that Hippocrates and Democritus, philosophers of that country, flourished in this reign, and that their works, with those of Plato and Socrates, are well known to the learned of the Persian nation. He is said to have killed by stratagem the formidable Rostam, who had rebelled and made himself independent in the provinces of Sejestan and Cabul: but this, we have observed, must be a mistake, or Rostam, in that case, must have lived to four hundred years of age. A descendant only of the mighty chief of that name can be alluded to by the Persian annalist.†

From Xerxes (or, rather, the last-mentioned Ardeshir) to the reign of Darius, the younger, under whom the fatal Macedonian invasion took place, according to the Persian annals, only two sovereigns swayed the Persian sceptre. These were Homai and her son Darab, and neither of these are recorded to have had any particular intercourse, either in the way of friendship or hostility, with India, which probably continued, during this long interval, to remain undisturbed and in its ancient state of tributary subjection. For the sake of connecting, however, the Persian, Greek, and Indian, history of this important period, and on the presumption that the Greek historians are worthy of credit in their narration of facts,

\* Mirkhond, p. 73.

† Ibid. p. 74. and Sir William Jones's Short Hist. of Persia, p. 52

which either the policy of the Persian historians may have concealed, or of which, if recorded, every vestige was swept away during the long troubles that convulsed Persia to its centre, — urged, I say, by these motives, I shall regulate this part of the history by the accounts that have descended to us from classical writers concerning the order of succession of the Persian sovereigns, and take a rapid review of the principal events that continued to increase the rooted hatred of the two former nations till that dreadful catastrophe took place.

The advantageous terms which the valour of Cymon, the Athenian general, had extorted from Artaxerxes at the conclusion of the former war, amounting to an absolute renunciation on the side of that monarch of every claim on any part of the Grecian territory, had secured permanent tranquillity to Greece from that once-dreaded quarter.\* But the unceasing jealousy and contest for power which agitated those turbulent republics, and particularly the two leading states, unfortunately gave birth, as was before observed, to the Peloponnesian war, in which the strength of the contending parties becoming at length nearly exhausted, each of those states, with a policy as narrow as the meanness was despicable, made urgent applications to Persia for warlike assistance against the other. It does not appear, however, that the Persians were at all anxious to renew their connection with a people from whom they had already suffered so severely. That war was considerably advanced before any attention was shewn to the application; it was almost finished before any effectual assistance was sent; and then it was sent, not to Athens, the ancient determined foe of Persia, but to Sparta, her ambitious rival. In the mean time Ardeshir, or the first Artaxerxes, dying, Darrab, or Darius Nothos, that is, *the Bastard*, succeeded to the vacant throne. This was the son of that Queen Homai, a word in Persian signifying *the bird of Paradise*, who is said by the Persian writers

\* Thucydides, lib. i. p. 96. Plutarch in Vita Cymon.

to have reigned during his minority, which he is said to have passed in exile from her and her court, having been exposed, as soon as born, in consequence of the predictions of the seers, who calculated his nativity, that he should bring an infinity of evils on his country. "The Eastern writers tell us," says Sir William Jones, "that he was exposed by his mother, like the Hebrew law-giver, on a river, which, by its rapid current, carried him to the habitation of a dyer, who knew him to be a child of high birth by the trinkets which adorned his cradle; that he was educated by this honest man, who sent him to the wars, where he distinguished himself in fighting against the Greeks; that, being introduced to the queen as a brave youth, she knew him again by the jewels which he wore, and which his reputed father had restored to him."\* Sir William brands this story as an Eastern romance, the predictions being supposed to have reference to the invasion of Alexander, which, in fact, took place under a later Darius. The astrologers who made them might possibly have meant by them to excuse the rashness and impolicy of Darius, by imputing the disasters of his reign to the stern inevitable decrees of destiny. I have transcribed it on purpose that the reader may again observe, in this Legend, the usual magnified difficulties which the Asiatic writers are habitually addicted to represent as surmounted, in their infancy and youth, by great personages celebrated in Eastern annals. The whole seems nothing more than a repetition of those undergone by Creeshna and the great Cyrus. The new prince, named Darab, or Dara in Persian, began his reign with an appearance of vigour and prompt decision that marked the ancient kings of Persia, not without a considerable portion of brilliant success in the field against the revolted provinces of Media, Arabia, and Egypt, whose inhabitants seemed inclined to take advantage of the debilitated state of the empire and the inexperience of the monarch, entirely to shake off their dependance

\* Short Hist. of Persia, p. 53.

on Persia.\* In either circumstance they were deceived, nor did the principals of the Grecian commonwealth less effectually impose upon themselves, when they conceived that a power which had recently experienced such a humiliating reverse of fortune, from their joint exertions, would heartily join with either to effect the complete reduction of the other. The experience of half a century had taught the court of Susa that the Grecian states were then only not formidable to Persia when she was distracted with internal dissensions, and to keep their passions in ferment, and their respective interests and powers so properly balanced against each other, that neither side, if it were possible, should materially preponderate, would be the line of sound policy for her invariably to pursue. Such appear to have been the constant maxims that swayed the two predecessors of Darius Nothos, and such was the wise conduct of the satraps of Sardis, till the unfortunate period when the younger Cyrus, in the inexperienced ardour of early youth, was invested with the command of that important province, with positive orders, which his impetuous disposition scarcely needed, by calling forth all the resources of that rich satrapy to destroy that equipoise, and secure to Lacedæmon a decided superiority over Athens. The result was, what might easily have been foreseen. The orders, if ever in reality given, (for, doubts may very reasonably be entertained,) were a disgrace to the policy of the hitherto cautious court of Susa. The Peloponnesian war, stained as it was with the blackest perfidies and the most barbarous massacres on either side, through the influence of Persian gold, ended in the complete subjugation of Athens. But this important event, while it crushed the ancient and sworn foe of Persia, exalted its antagonist to that height of glory and power, which in the end would have undoubtedly proved fatal to their protectors, had they not resorted to the very same means as before for dividing, and consequently weakening, the authority which they

\* Thucydides, lib. ii. cap. 15. — *Diod. Sic. lib. xiii. p. 160.*

dreaded; and had they not squandered the treasures of Sardis in the profusest bribery, and conquered Agesilaus, as he himself confessed, with an army not of thirty thousand *men*, but of thirty thousand *darics*.

However deficient we may be in authentic Persian records to guide us through the train of events that distinguish the present period of their empire, it is fortunate for the credit of history that we have the advantage of referring, as we proceed, for the truth of the extraordinary facts related in it to two Greek writers of the highest honour and veracity, who were successively eye-witnesses of the facts which their pens describe, and on whose relation we can rest with the fullest confidence,—Thucydides and Xenophon. The former was as distinguished for his abilities as a profound politician and statesman as for his elegance and authenticity as an historian: the latter attended the younger Cyrus in that memorable, but fruitless, expedition to the plains of Babylon, which his pen so elegantly relates, and which, as still farther inflaming the hatred of the two nations, it is necessary for us cursorily to notice. The despotic cruelty with which that haughty young prince acted in his satrapy of Sardis, added to his assumption of honours scarcely less than imperial, occasioned his recall to the court of his incensed father, where, however, the unbounded influence of Parysatis, his mother, over Darius, procured not only his pardon, but a bequest in perpetuity of the government which he had relinquished. During his stay at Susa, Darius Nothos died, and was succeeded by the second Ardeshir, the elder brother of Cyrus, called by the Greeks, from his uncommon strength of memory, Artaxerxes *Mnemon*. The violent temper and ambition of the prince urging him to make an attempt at once on the life and throne of the new monarch; on the fortunate discovery of the conspiracy almost at the moment when it was to have been executed, Cyrus was seized and condemned to death for the intended fratricide; but here again parental affection interfered in his behalf, and he was not only pardoned, but, with



glaring impolicy, sent to take possession of the government bequeathed him by his deceased father. The soul of Cyrus, instead of overflowing with gratitude to so benevolent a king and brother, was inflamed with revenge at the design of taking away his justly-forfeited life; and, immediately on his arrival at Sardis, his rage broke forth in a secret and cautious, but most malignant and determined, project to usurp the throne, and sacrifice to his vengeance a too lenient brother.

The preparations made by Cyrus, both by sea and land, for this important undertaking, according to the accurate and elegant account of the historian Xenophon, who beheld them, were of an extent and magnitude adequate to the bold design. The whole of the maritime provinces of his satrapy were compelled to furnish an ample supply of ships and men, which were put under the direction of Tamos, an Egyptian well skilled in naval affairs; while a powerful additional fleet, under Pythagoras, sailed from Sparta to join the naval force collected on the coasts of Asia. This fleet was intended to awe the coast of Cilicia and other maritime provinces, through which their progress lay, and cause a diversion of the forces which might be sent to oppose their march by land. By land, an army of a hundred thousand of the choicest regular troops, fit for such an arduous enterprize, were assembled, and the command of them given to Persian officers, in whose courage and attachment Cyrus knew he could confide: but, what was, at that time, of far more consequence in a land-engagement, a band of determined Greeks, to the amount of thirteen thousand, were assembled from all the states in alliance with Lacedæmon, and marched, in a firm phalanx, under the command of Clearchus, a general equally renowned for policy and valour. Tidings of these formidable preparations soon reached the court of Susa; but the artful satrap contrived to quiet the apprehensions to which they naturally gave rise by solemn assurances that they were intended partly to reduce Thrace, and partly to repel the aggressions of Tissaphernes, a neighbouring satrap at en-

mity with Cyrus, and against whom he insidiously preferred the loudest complaints of treachery and rebellion.

As it was, at that period of its debilitated authority, the wretched policy of the Persian court to encourage perpetual disputes between the governors of the distant provinces, with a view to incapacitate them for engaging in projects of higher ambition, for some time Artaxerxes continued without alarm, though not without suspicion, at the reports of the increasing numbers that daily flocked to the standard of his perfidious brother. At length Tissaphernes, convinced of the real designs of his rival, set off with all speed from Miletus to the imperial residence, and gave such indubitable proofs both of his own innocence and of the treason of Cyrus, as induced Darius immediately to take the field with a great army, that he might be prepared to meet the danger that threatened his throne and life. Having drawn out his forces on the spacious plains of Cunaxa, in the province of Babylon, where the Persian cavalry, still formidable in battle, could act with most effect, he there fixed his camp, and waited with dignified composure the awful day that was to establish, or annihilate, his just claim to the throne of Persia against the intrigues and usurpation of his turbulent and aspiring brother.

Cyrus, in the mean time, was advancing to the Babylonian territory, by long and rapid marches, at the head of an army of which Clearchus and the principal Persian leaders alone knew the real destination. The incessant fatigues they endured, the mysterious silence observed in regard to the enemy with whom they were to contend, want of regular and sufficient pay, owing to the exhausted treasury of Cyrus, together with numerous other irritating causes, required the exertion of the most consummate policy joined to the most undaunted firmness, in the general, to keep so vast and various an assemblage of men from mutiny; and especially the Greeks, who were several times on the point of disbanding. When, at length, after having passed the great Tauric range, they had advanced so

far as to make retreat scarcely practicable, and when the plunder of some of the wealthiest cities of Cilicia, and other rich satrapies in their way, had enabled him to discharge existing arrears, and promise a considerable increase of pay in future, the real object of the expedition was announced to the army, and the immense spoil held out to them as their certain reward, added to the glory to be acquired by success in so hazardous an expedition, not only reconciled the Greeks to the project, but animated them to push forward with ardour to its accomplishment. The native legions were at all times too much in the habit of paying implicit obedience to the despotic injunctions of their chieftains to make the least demur or offer the smallest opposition to the orders for marching to dethrone their prince. The various particulars of this long and toilsome march, the battle of the contending armies on the plain of Cunaxa in Assyria, the consequent death of Cyrus himself, hurried on by his impetuous spirit to brave inevitable death by rushing on Artaxerxes in the midst of his body-guard, and still more deserving of notice, the celebrated retreat of the ten thousand Greeks, under the conduct of the brave and judicious general, who so elegantly and circumstantially relates it, are to be found in the interesting details of the Grecian history of this period. They are solely mentioned here for the purpose of distinctly marking the causes and progress of that fatal rupture, that long-continued enmity, between the two countries, which finally terminated in the downfall of the Persian monarchy.

## CHAPTER III.

*The PERSIAN and GREEK History of this Period continued. — The Effect which the celebrated Retreat of the TEN THOUSAND, under Xenophon, had on the future Conduct of Greece towards Persia. — AGESILAUS. — The Peace of ANTALCIDAS. — Persia increases the Number of foreign Mercenaries in her Army, and, by dividing, governs Greece. — Rapid Rise and Decline of THEBES. — PHILIP, King of Macedon, gains a decided Ascendancy over the Rest of Greece. — Partly by Bribery, and partly by open Force, subdues them. — He is chosen Generalissimo of the confederated Greeks against Persia. — Philip assassinated by Pausanias. — ESCANDER, or ALEXANDER, succeeds to his Throne, and exalted Station in the Army of Greece. — Persian Accounts of ESCANDER, and of his Motives for invading Persia. — Alexander crosses the Hellespont. — Visits Ilium. — Battle of the GRANICUS. — He subdues Asia Minor. — Battle of ISSUS. — Alexander conquers Syria, and exterminates the Tyrians. — Marches into Egypt. — Builds Alexandria. — Visits the Temple of Jupiter Hammon. — Returns to Asia, and renews the War. — The Battle of ARBELA. — Death of DARIUS, and Extinction of the CAIANIAN Dynasty.*

THE decided superiority which the disciplined valour of a small Greek army gave them over the enervated myriads of Persia, was so effectually demonstrated by the important enterprise alluded to in the preceding chapter, that the Lacedæmonian government, now committed in open hostility with that of Susa, reinforced the remainder of that invincible band, which had thus retreated under Xenophon, with fresh troops, commanded by Agesilaus, a man equally eminent in the field of politics and of war, with positive orders not only to emanci-

pate the Asiatic Greeks wholly from the Persian yoke, but to carry on a vigorous and active war against the satrap who governed the districts in which they lay. These orders were immediately and successfully put in execution, in the first instance, against Tissaphernes, satrap of Sardis, who was defeated in a regular battle, and the plunder of his rich government afforded ample means of enlarging the sphere of operation, and subjecting that of Bithynia, and others still more remote from Greece.\* While Agesilaus was pursuing this victorious career, and on the point of carrying the war into the very heart of Persia, a storm, more fearful than ever had yet lowered over any city of Greece, was about to burst upon Lacedæmon. The ill use she had made of the conquest of her once-haughty rival, and her almost boundless control over the other dependant states, had operated, in conjunction with a plentiful diffusion of Persian gold, to arm against her, in one general confederacy, all the inferior republics of Greece, which, with Athens at their head, were preparing to take a severe revenge for the injuries inflicted by her tyranny. The intrepid spirit and deep political wisdom of Agesilaus were now become necessary to the very existence of his country, and he was recalled from the ardent pursuit of foreign glory to the domestic defence of all that was dear to him as a *king* and a *man*. But his return and exertion, though vigorous, were of little avail: it was now the turn of Athens once more to triumph. The Lacedæmonian fleet being completely beaten at sea, by the confederated Persian and Athenian navy, under the able conduct of Conon, left Laconia open to the ravages of the enemy; and afforded opportunity to that patriot admiral to rebuild the long walls which had formed the glory and defence of Athens, but had been demolished through the jealousy of her rival in the Peloponnesian war. In the end, the constant and deep-laid policy of Persia, in regard to Greece, pre-

\* Xenophon Hellen. lib. iii. cap. 4, sect. 25, et Plutarch in Agesilao.

ailed, and both powers impoverished and exhausted by incessant conflicts, in which fortune alternately favoured the contending powers, were at length obliged to submit to a peace dictated by Persia; that disgraceful peace which bears the name of Antalcidas, the projector of it, which, however necessary to Greece in her present debilitated state, and even sanctioned by the assent of Agesilaus himself, certainly rendered abortive all that commander's noble and repeated efforts to liberate the Asiatic Greeks, and threw them again at the feet of their former tyrants.\*

During the remainder of the long reign of Artaxerxes Mnemon, by a continued adherence to the same line of insidious policy in regard to Greece, that is, by following the old maxim of *dividing* and *governing*, alternately dispensing bribes and holding out menaces, the great leading states were kept pretty equally balanced against each other; at least no such formidable confederacy against the Persian power, as had more than once spread terror even through the distant court of Susa, again appeared to interrupt its repose. Henceforward, too, a considerable band of Greek mercenaries constantly ranged under the banners of that empire, and were considered as the flower of its army. No less than twenty thousand, under the command of Iphicrates, an Athenian general, attended this monarch shortly after in his expedition into Egypt; and, though that expedition proved unfortunate, the miscarriage was by no means to be laid to their charge, but to the obstinate infatuation of Pharnabazus, the Persian commander. In fact, they seem ever to have well deserved their pay, and fought with fidelity and zeal, a remarkable instance of which occurred at the battle of Issus between Darius and Alexander; for, when the Persian legions had given way in every quarter, the Greek mercenaries alone stood their ground, even against the attacks of their invading countrymen; and, by their determined bravery, were nearly rescuing the Persian empire

\* Xenophon, lib. iv. p. 551, et Plutarch in Agesilao.

from that gulph of destruction on which it then verged. It must be owned, however, that this perpetual recruiting of the Persian army with Greek mercenaries, and this constant dependance upon them, in all important engagements, were the extreme of impolicy, and gradually paved the way to the Grecian irruption in the reign of their last ill-fated monarch. The mercenaries retained, indeed, performed with fidelity their task; but those, that were discharged at the expiration of the period for which they had enlisted, returned to their native country, impressed with a perfect knowledge of the vices and luxury, and a rooted contempt for the imbecillity, of the Persian government. They diffused these sentiments widely through the Grecian states, and thus kept alive the favourite idea, secretly, but warmly, cherished among them, of repaying some time or other the visit of Xerxes, intended to crush them collectively. The Persians, on the other hand, while they saw and admired the steady bravery and exact discipline of the Grecian legions, neglected to improve their own by the brilliant example; but, on the contrary, knowing that their overflowing treasures could always procure them foreign soldiers, suffered the vigour of their native troops to languish in inaction.

On the decease of Artaxerxes Mnemon, according to the Greeks, his youngest son, Ochus, ascended the throne through a torrent of kindred blood. This Ochus, as has before been observed, is unknown in the Persian records; for, he is not even mentioned by Mirkhond; and Sir William Jones, in this period of his concise Memoir, has the following observation: — “There seems, in this place, to be a chasm of many years in the annals of the Persians, for they say nothing of Ardeshir, son of Dara, by Parizadeh, or Parysatis, whose brother Cyrus led the Greeks to Babylon; nor of the third Ardeshir, whom our historians call Ochus; nor of Arogus, whose true name it has not been in my power to discover. Now, if we suppose, as we reasonably may, that these three kings reigned about twenty-one years each, we shall bring the reign of Dara the

younger to the year 337 before Christ, which will agree tolerably well with the chronologers both of Asia and Europe.”\* Of a monarch terrible in vengeance, and treacherous in friendship, like Ochus, neither Lacedæmon nor Athens courted the alliance, or dared in their weakened state to rouse the resentment; especially as he was a formidable warrior, and, in the beginning of his reign, reduced both Egypt and Phœnicia, which had revolted, once more beneath the Persian yoke. His sanguinary reign was at length terminated by a death as violent, and torments as painful, as any he had inflicted on the numerous victims of his undistinguishing fury.†

The Egyptian slave Bagoas, who, in pious revenge for his murder of the god Apis, had compelled Ochus to drink the poisoned bowl, immediately raised to the vacant throne Arses, the youngest son of the deceased emperor; but this new pageant of royalty, being either not sufficiently callous in iniquity, or not compliant enough with his patron’s designs, was speedily assassinated. Darius Codomannus, a direct descendant of Darius Nothos, was then exalted, by this tyrannical arbiter of the fate of kings, to the imperial honours. The character of Darius is very differently drawn by the Persian and Greek historians; the former representing him as a severe, cruel, and implacable, despot; the latter as a prince, mild, magnanimous, and amiable.‡ It is possible that character might have varied with his situation, and that misfortune awakened the virtues to which prosperity is unfavourable. He is allowed, however, by both parties to have been a prince of great personal bravery and accomplishments, and it was to a happy exertion of fortitude that he retained, even the few years he reigned, the possession of the Persian throne; for, according to Diodorus, when the perfidious regicide, fearing his independent spirit, resolved to dis-

\* Short Hist. of Persia, p. 54.

† Diod. Sic. lib. xvii. sect. 5.

‡ Short Hist. of Persia, p. 56.



patch him as he had done Arses, and caused the fatal, but disguised, potion, that was to mingle him with his predecessors, to be administered to his sovereign, Darius, apprized of his villany, ordered the traitor to be brought into his presence, and there compelled him to drink the poison which he had prepared for himself.\*

During these revolutions at Susa, the states of Greece were again convulsed with violent internal dissensions, where a new competitor for the sovereign power had started up in Thebes, the hitherto-despised capital of Bæotia. With the continued and obstinate contests, however, that immediately followed between the Lacedæmonian and Athenian states, or rather the greater part of confederated Greece with that aspiring republic, rapid in its exaltation, and not less rapid in its decline, the History of India could have no possible concern, had not Philip, the father of its destined conqueror, been brought up under Epaminondas, its invincible general, and instructed by him in the principles and practice of that military science, which he afterwards so effectually and fatally employed, in conjunction with the blackest perfidy, the deepest dissimulation, the profusest bribery, by means of the gold mines at Philippi, and in defiance of the fulminating eloquence of Demosthenes, to subvert the liberties of all Greece. When that event was effected by a series of events, the consideration of which is foreign to our subject, the Macedonian monarch, whose ambition disdained the limits set to his conquests by the surrounding ocean, panted to display his genius on that nobler theatre, the continent of Asia. Flattered by the easy subjugation of one empire, he already, in the comprehensive grasp of his aspiring mind, meditated the destruction of another; and no object less magnificent than the sceptre of Persia, weakened as that monarchy was by its vast extent, and undermined by the general corruption of

\* Diod. Sic. lib. xvii. sect. 6.

both governors and governed, seemed worthy of his boundless ambition.

Greece, in a divided state, impressed Persia with no terror; united, she was dreadful and irresistible. Her present union, indeed, under Philip, was the result of constraint; and, though the means used by that politic prince to effect the general submission to his will through all its limits, which followed the decisive battle of Choronzæa, ought ever to be spoken of in the strong reprobative language of Demosthenes, yet it cannot be denied that some powerful commanding influence was necessary to cement the varying interests; and that, without it, the national energy could never have been fully concentrated, nor effectually directed to one focal point. The ancient ardour to revenge the invasion of Xerxes still glowed in every Grecian bosom, inflamed by the accumulated injuries and oppressions experienced during nearly three centuries from the imperious satraps that presided on her western frontier. Philip himself, in addition to the general incentive of glory and aggrandizement, pretended also private motives of revenge for the assistance recently and avowedly given by the king of Persia to the besieged cities of Perinthus and Byzantium.\* By means of his usurped authority, having convened a general assembly of the Amphyctions, he there procured himself to be declared generalissimo of the Grecian forces to act against Persia. Having, in this capacity, settled with the Amphyctionic body the quota of troops and money to be furnished by the respective states of Greece for that important expedition, he dismissed the assembly, and, retiring to Macedon, devoted his whole time and attention to insure success to the daring project; but, while Philip was thus eagerly engaged in planning the downfall of the Persian monarch, he himself fell a victim to the private revenge of an insulted courtier, to whom he had neglected to render the essential justice

\* Diod. Sic. lib. xvi. cap. 77.

which atrocious guilt demanded.\* The honour of subjugating Persia was therefore reserved for a son, who, with his father's genius and ambition, possessed a mind superior to the baseness of fraud; a son, who, with all the numerous faults which disgraced him, disdained to conquer by *bribes* where the *sword* proved ineffectual.

During the extended period in which the Macedonian kingdom was holden in tributary chains by the Persian monarchs, there had not been wanting one or two striking proofs how ill the sovereigns of the former brooked the insolence of the latter; and, though compelled to submit to their control, how sincerely attached they were, at heart, to the great cause of Greece and liberty. The first, a very violent one indeed, was given in the reign of Amyntas, the ninth sovereign of Macedonia, and given too by an ALEXANDER, a name fatal to Persia from the beginning! When, in the reign of the first Darius, the Persian general, Mardonius, was on his return from the conquest of Thrace, he dispatched seven noblemen, officers of high rank in his army, to demand from Amyntas the usual tribute of *earth* and *water*, as an acknowledgement of the submission of the people whom he governed to the great king. The ambassadors were respectfully received, and magnificently entertained: the required tribute also, with whatever reluctance, was granted. At a banquet purposely provided for his Persian guests, Amyntas was requested, in the hour of high festivity, to introduce the women of the palace; a custom consistent enough with the luxury of Persian manners, but by no means compatible with the strictness of those of Macedonia. Amyntas, however, fearful of giving offence to the formidable power whom they represented,

\* The disgusting story of the abused Pausanias is told at length in the 16th book of Diodorus; but, though this unredressed grievance was the alleged cause of the murder of Philip, it probably was not the real one, which may, with more justice, be referred to the secret machinations of the jealous court of Persia, which had its emissaries in every city of Greece.

indulged them in their desire, and the ladies were commanded to join the company. Their exquisite beauty, added to the sparkling wine, so far inflamed his Persian guests, that they immediately proceeded to violate hospitality by the most indecorous treatment of the princesses. This being observed, with rage and indignation, by the young Alexander, his son, he contrived some excuse for the women to withdraw, and, in the mean time, caused an equal number of handsome youths to be dressed in women's apparel, and armed with concealed poniards. When the intoxicated Persians demanded the return of the illustrious females, these youths were admitted, who, the instant they began to repeat their indecent freedoms, fell upon them with their poniards, and laid them prostrate at their feet. By an exertion of consummate policy on the part of Alexander, the affair was hushed, and the kingdom saved from that inevitable destruction which must have attended the discovery.\* It was this very Alexander, indeed, who afterwards became the herald of the message sent by Mardonius, after the disgraceful flight of Xerxes, alluded to in the preceding chapter, and insidiously intended to separate Athens from the general confederacy of which she was not only the head, but the inspiring soul. This message, it is fair to conclude, was undertaken by compulsion; but he shortly after assumed a conduct more consonant to his name and the true interests of his kingdom, in which we find a second proof of the radical antipathy of the Macedonians to their Asiatic masters. In the dead of the night, immediately previous to the battle of Plataea, so fatal to Mardonius and his army, Alexander, at that time following the Persians as a compelled ally, mounted his horse, and, riding to that part of the Grecian camp which the Athenians occupied, unfolded to Aristides, their general, the plan of attack intended to be made the next day by Mardonius on the Grecian lines; he mentioned this attack as the result of necessity

\* Herodot. lib. v. cap. 20.

from the exhausted state of the magazines, no longer adequate to the supply of so vast an army ; if that attack should be prevented by any unforeseen circumstance, he encouraged them not to retire from their present advantageous position : he added, that his affinity and friendship to the Greek nation led him thus to hazard his life and kingdom in their cause ; and he confided in their gratitude, should they prove victorious, to attempt the emancipation of Macedonia from the tyranny which they themselves had so magnanimously disdained, and hitherto so successfully resisted.\* These instances, and many others that might be adduced, of the impatience with which the Macedonians bore the yoke of Persia seemed to me no improper introduction to the particular detail of events in the subsequent pages, which display their struggles for the dominion of Asia ; and indeed of the world itself, which then acknowledged Asia for its master.

Before we enter on the Greek accounts of Alexander's Persian and Indian conquests, it is necessary, since our historic march is properly on Oriental ground, that we cursorily notice from Mirkhond, the Persian historian, such relations as have been preserved for posterity in his page, professedly taken from the ancient archives of the nation, concerning the great Escander, as they denominated him. Romantic as they are, they cannot, with propriety, be omitted. It has been already observed, that the three monarchs, whom the Greeks represent as having reigned in the interval between Darius Nothos and Codomannus, are not to be met with in the Persian annals. Their acts are referred to Ardeshir, Homai, and the first Darius ; and indeed with no greater inconsistency than making the reigns of those princes disproportionably long. Codomannus is called by Mirkhond Darab, *the son of Darab* ; and, with a view, it is presumed, to preserve the lineal succession in the royal family of Persia unbroken, Escander himself is made out to have been the son

\* Herodotus, lib. ix. cap. 45, and Plutarch in Vita Aristid.

of Darab, by a daughter of Philip, or *Filikous* as they term him. With this prince, Darius is represented to have waged, in person, a successful war, to have compelled him to pay a large annual tribute, and afterwards, by way of cementing more closely the ties of national union, to have demanded of him this daughter, accounted one of the most beautiful women of her age, but whom, shortly after marriage, he returned, when pregnant, to the court of Macedon, on the plea, that, with all her beauty, her breath was too disgustingly offensive to permit her longer to share his bed. On this absurd story, it may be remarked, in the first place, that we read, in the Greek historians, of no particular act of hostility that passed between any Persian sovereign and Philip, besides the former throwing succours into the besieged cities of Perinthus and Byzantium; secondly, that it is highly improbable that the GREAT KING would condescend to espouse the daughter of the petty subjugated sovereign of Macedon; and, thirdly, if he *had* espoused her, that he would insultingly have sent her back on any such frivolous pretence. Besides, had this been the case, would the politic Alexander, ambitious of the Persian throne, have neglected, by public manifestos, to urge his hereditary claim; or would he have paid that affectionate regard, which, to his honour as a son, he ever *did pay* to Olympias, not only when first disgracefully repudiated by his father, on account of imputed infidelity, but through life.

Extravagant as they are, such are the Asiatic statements; and, in fact, according to them, it was the determination of Escander to assert his maternal right to the Persian throne, added to the invitation of the nobles of Persia disgusted at the *vices* and *cruelty* of Darius the Second, which induced him to invade that empire.

Whatever improbability there may be in the accounts given by Oriental writers concerning the immediate descent of Alexander, there is no reason wholly to discredit their relations concerning an actual and violent war carried on for some time between the two

monarchs, Darius Ochus and Philip, or *Filikous*, as they denominate the latter, on account of his refusal to pay the accustomed tribute. That it terminated adversely to Philip, perpetually engaged as he was in attempts to subjugate the Grecian states, is also not incredible; but that he was compelled to purchase peace of the Persian sovereign, by consenting to pay an increased annual tribute of *forty thousand pieces of gold*,\* as recorded by Mirkhond and the historians cited in D'Herbelot, is an assertion that partakes far more of the air of Eastern fable than of sober historic truth.† It is not, however, so much the magnitude of the sum as the degradation of Philip's martial character, by so servile a compromise, that renders this account improbable; for, Diodorus acquaints us, that he received yearly, from the mines of Philippi, a thousand talents of gold,‡ which amount to nearly three millions sterling, and could easily have been spared from the treasures devoted to corrupt the venal republics of Greece. Such, however, are the Persian traditional histories, and the quarrel and consequent irruption of Alexander is by them referred to the following cause:—The stipulated tribute having been again withholden, an ambassador was dispatched to the court of Macedon to demand it of the young monarch, who returned this metaphorical answer; that *the bird, which had been accustomed to lay those golden eggs*, (the original term signifying both an *egg* and a *piece of money*,) *had taken its flight into the other world*. This message violently enrag'd Darius, who sent back the ambassador with a second message, equally irritating and insulting, accompanied with a present expressive of his marked contempt for the person and power of the juvenile possessor of the Macedonian throne. Before the Persian herald could arrive, Alexander had taken the field at the head of an army, worthy of their general; an army more brave than numerous, inflexibly deter-

\* Mirkhond apud Texeira, p. 79.

† D'Herbelot, under the article Escander, ubi supra.

‡ Diod. Sic. lib. xvi. p. 260.

mined, at all hazards, to humble the overgrown power of Persia, and consisting of the flower of the warlike progeny of Greece, collected from every region, whence the most undaunted champions of freedom, for three centuries had issued forth to brave the fiercest rage of battle and run the noblest career of glory. By far the greater part of his infantry, however, were natives of the mountainous districts of the Superior Macedonia, cradled in the forest and rocked by the storm, who having had their turbulent spirits regulated by the strict discipline of Philip, had constantly fought under his banners, and been trained, from their youth, to conquest. Such, in general, were the hardy bands that formed his infantry; while the wide plains of Thrace and Thessaly furnished him with squadrons of cavalry, the most expert and daring in the world. The total amount is stated by Arrian at thirty thousand foot and five thousand horse, with which he was now to contend against the uncounted myriads of Persia.\*

Were I at the beginning instead of the close of a volume of considerable magnitude, I should be tempted by the subject to launch out pretty much at large into the history of this great man, to whose original cast of character and comprehensive scope of mind, bold to project, and vigorous to execute, plans of equal magnificence and utility, and of which, had he lived to mature them, the whole human race would probably have reaped the lasting benefit, preceding historians do not appear to have done sufficient justice. For what, had he been fortunate enough to have lived to subdue the irregularities of youthful vanity and passion, was not to have been expected from a prince of Alexander's genius and talents, tutored in the military art by so consummate a general as Philip, and in letters, philosophy, and politics, by so great a master in every science as Aristotle. The task, indeed, of drawing his portrait with the bold pencil which a character so transcendently

\* Arrian *Exposit. Alexand.* lib. i. p. 18.



distinguished by the noblest qualities, however sullied by temporary excess, requires, properly belongs to the general historian of his life, and not to him whose province is only to record his exploits in the limited sphere of Western Hindostan; but I cannot avoid, however prematurely, observing, that even those exploits entitle him to immortality. For, what general ever, before himself, carried on an Indian campaign, and kept the contested field, in the country of a brave and obstinate enemy during two rainy seasons? or what soldiers, besides those inured to the hardy athletic exercises of Greece, and brought up in the woods and mountains of Macedonia and Thessaly, could have borne, as, according to Diodorus, they cheerfully did, a continued drenching rain of *seventy* days,\* surrounded with the waters of the inundated Panjab; which must have been the case, since Alexander entered India in the spring,† when the rainy season had already begun in the mountains, and crossed the Hydaspes at the summer solstice, when it was at its height. Who ever, before Macedonia's Madman, as our great poet, ignorant of the vast designs he had formed, unwarrantably calls him, embarked so large an army on board a fleet hastily constructed; and, though every thing was at stake, in the ardent pursuit of those designs, dared the unknown perils of a rapid and dangerous river; exposed the greatest part of them to instant destruction, by coasting the Indian Ocean in the face of the monsoon; and successfully braved the accumulated horrors of the Gedrosian deserts? But I must not farther anticipate a subject upon which it will be my duty presently to expatiate more at large, and have merely premised thus much by way of apology for commencing, at so early a period of the life of Alexander, a history with which that of India has no intimate connection, till the battle of Arbela had decided the fate of the Persian empire. Still, however, the subject is not wholly irrelative; still it is the history of the Sovereign, by conquest, of Western Hindostan. Minute details


\* Diod. Sic. lib. xvii. cap. 94.

† Arrian, lib. iv. cap. 21.

are out of the question; a general sketch of occurrences, previous to that event, will be found of use to illustrate those that follow it. We shall be taught, by the survey, no longer to impute to motives of vanity and fruitless curiosity the perilous voyage down the Indus; the necessary, but arduous, subjection of the predatory nations who inhabited the banks of that river to a wild spirit of making conquests and a boundless thirst of plunder; nor consider the circuitous march along the desolate coast and burning sands of Carmania, to Babylon, as the extreme of rashness and folly, or the result of a frantic desire to surpass the feats of Semiramis and Cyrus!

Alexander, according to the most esteemed of his biographers, was born in the summer of the year 356, and succeeded to the throne of Macedon in the year 336, before Christ; being at that time little more than twenty years of age. But the intellectual faculties of this prince by no means kept pace with the slow progress to maturity of the corporeal: in his earliest youth he astonished the court of his father by the display of unrivalled genius in almost every line of exertion; Nature seemed to have formed him for some project transcendently daring and magnificent, while Art and Science exhausted all their treasures to finish the prodigy.


Before Christ,  
336.



Whatever may be strictly called Grecian history, I mean such portions of it as are not immediately connected with that of Persia, and consequently with India, at this period in tributary dependence on the former empire, can have no claim to insertion in these pages. Yet, before we attend Alexander across the Hellespont, it will not be improper to observe that the sudden death of Philip, the inexperienced age of Alexander, and the impatience of the Greek states to throw off the yoke of a Greek oppressor, had not permitted the latter to take quiet possession of the wide sovereignty acquired by his father. Trained up, however, in maxims of government equally vigorous in the design and rapid in the execution, Alexander allowed no time for opposition to ripen to maturity, or any general confederacy to be formed by the dissatisfied cities of Greece.

With intrepidity and speed that evinced a mind fully adequate, even at this early period, to his new and important station, he immediately led the veteran troops of Philip to every district of Greece which had elevated the standard of rebellion against his authority. The states nearest to Macedon, which had set the first example of insurrection, soon found a second Philip among them at once to charm them by his eloquence and awe them by his sword. Thebes paid the penalty of its obstinate perseverance in rebellion by its utter destruction; and Athens itself was glad to escape the same fate by making the most abject submission to that conqueror against whom she had been the principal means of inciting the rest of Greece to take up arms.\* In this disgraceful reverse of fortune, however, it should not be forgotten that she had the virtue to refuse surrendering up Demosthenes to the fury of his enemy, and Alexander was too ardently intent upon his meditated Persian expedition, to delay it, by prolonging the contest for the sole cause of punishing that obnoxious orator. Greece being thus restored to a state of profound tranquillity, Alexander was unanimously appointed generalissimo of its united forces destined to act against Persia, in a general assembly of the states convened for that purpose at Corinth; and, having made the necessary arrangements for preserving that security during his absence, both in Macedonia and the rest of the dependent cities, but especially in Macedonia, of which he appointed Antipater governor, with an army highly disciplined and brave, of twelve thousand infantry and fifteen hundred horse, he commenced that celebrated expedition, to the particular detail of which we now return.

Before Christ,  
334.



Alexander was one of those enlightened princes who consider RELIGION as essential to the wise government of an empire. Previously, therefore, to his departure from Greece, he offered mag-

\* Arrian, lib. i. cap. 10, 11, et Plutarch in Vita Alexand.

nificent sacrifices to the gods of his country, in order to gain their protection and avert evil. Indeed his conduct in this respect was uniformly consistent throughout the whole of his expedition, as no undertaking of consequence commenced or terminated without the solemnity of sacrifice. To these sacrifices succeeded public feasts of great splendor, as between men of whom a great portion were doomed never to meet again. After which the king made ample presents to the courtiers, dividing among his friends even the royal domains and hereditary revenues. On this occasion there fell from him that remarkable expression which so strikingly displayed the grandeur of his designs and the extent of his views, fully demonstrating that he had no idea of a speedy return, if ever, to his hereditary kingdom of Macedon; for, when one of his courtiers, struck with the prodigality of his donations, asked him what he reserved for himself, Alexander replied, *HOPE*: in other words, I have no occasion for the riches of Macedon; the treasures of Asia, the subjugated world, will shortly be mine.\*

When the army assembled at Amphipolis, on the river Strymon, in order to pass over the Hellespont into Asia, it amounted, according to Arrian, as before observed, to thirty thousand foot and five thousand horse; the former commanded by Parmenio, the latter by the generals Philotas and Calas. Thence they marched to Sestos, where they embarked on board a fleet of one hundred and sixty galleys, of three benches of oars, besides others of smaller burthen. When the vessel which contained Alexander had reached the middle of the streight, he sacrificed a bull to Neptune, and poured out a libation to the Nereids from a golden cup. On approaching the continent, which was to be the scene of his future glory, Alexander, in a transport of joy, launched a javelin, which struck deep into the earth; and, when the ship reached it, he leapt in complete armour upon the shore, sacrificed to the tutelary

\* Diod. Sic. lib. xvii. p. 361.

gods of Greece, and immediately hastened to that Ilium of which his favourite Homer had early charmed him with the affecting tale. The electric effect which a visit of this kind, to a spot so consecrated from age to age, must have had on the mind of our young hero, may more easily be conceived than described; he sacrificed to the manes of the mighty heroes whom he made his exemplar; he adorned their tombs with garlands; and he departed with re-animated ambition to rival them in renown.

Under these impressions he pursued his march, without opposition, to the river Granicus, where an army, says Diodorus, of one hundred thousand foot and ten thousand horse, commanded by the Persian governors of the neighbouring provinces, lay encamped, in order to dispute the passage. Arrian states the Persian force at twenty thousand foot and the like number of horse; but the Persians, who could always bring such immense armies into the field, would scarcely risk an action under the larger number of infantry mentioned by Diodorus, while Arrian's account of the cavalry may yet be correct, because on them their principal dependence lay. The Granicus was a river exceedingly rapid, and, in some parts, very deep; the banks were steep, broken, and craggy. No position, therefore, seemed to the Persian commander more eligible to check the career of the invading Greeks than the station they had chosen; but this arrangement was in diametrical opposition to that of an officer of far higher military experience than them all, Memnon of Rhodes, whom Darius had appointed commander-in-chief of the whole coast of Asia Minor, a man who well knew the desperate courage of the enemy with whom they had to engage. It was his decided opinion that the Persians should by no means, at this early period of the contest, hazard a battle with the more experienced Macedonians; but that their numerous cavalry should scour the country in every direction, laying all in desolation, that the supplies of forage and provision might be wholly cut off, and the invading enemy be driven to the necessity of a retreat from the

mere pressure of famine. In the mean time, he proposed to send an army into Macedonia, and thus divide their force and distract their councils. This judicious advice was over-ruled by the selfish policy of the governors of the maritime provinces, who, unwilling to have their satrapies desolated and their property destroyed, imputed these sound maxims in the science of war to latent treachery in Memnon.

The Persians, thus advantageously posted, and lining the whole shore to a great extent, conceived that every attempt to dislodge them must be fruitless, and looked down without dismay on the approaching army of the Macedonians. On the arrival of the latter, notwithstanding the great superiority of the enemy in numbers and their strong position; notwithstanding the fatigue of a long march which his troops had just undergone, and the urgent desire of Parmenio that he would defer the attack till the following morning; Alexander, disdaining to be stopped by a brook, as he termed the Granicus, after having passed an ocean, finding a place where the stream was fordable, commanded the trumpets to sound, and a considerable body of his light-horse to advance into the river, himself following at the head of the right wing, which consisted wholly of Thessalian cavalry; to give them support and animate them to the attack. The Persian horse, posted on the heights above, poured down upon them, as they forded the river, a shower of arrows, which killed and wounded many of the horses; and, as the Macedonians successively endeavoured to ascend the steep banks, pushed them back into the stream with their long spears. The place most favourable for effecting a landing was, in particular, guarded by a strong and select band of Persian cavalry, at the head of whom fought Memnon, the Rhodian, with his sons, and the most valiant of the Persian officers. These brave men made dreadful havoc of the assailing enemy, so that all that fought in the first ranks were slain, except a few who retreated to the stronger body now advancing in an impenetrable phalanx, under Alexander him-

self. These, drawing up in order, as they reached the shore, by their superior discipline, their martial skill, and the strength and depth of their column, gradually gained ground upon the Persians, and drove them from their station.

The other battalions now pressing eagerly forward, successively ascended the bank, in spite of all the efforts of the Persians to repel them, and the contest became most obstinate and bloody. In the midst of it, Alexander observing Spithridates, son-in-law of Darius, mounted on a stately horse, and fighting valiantly at the head of a band of Persian officers and relatives, immediately rode up at full speed to the spot, and, at the first onset, thrust him through the mouth with his spear. At that instant Rhæsaes, the brother of Spithridates, coming up, aimed so furious a blow with his sword at the king's head, that it divided his helmet, grazed his skull, and struck off a part of his plume. He was just on the point of repeating the blow, which, in all probability, would have annihilated his hopes of being the conqueror of Asia, when Clytus, springing forward, with one stroke of his cimeter, cut off the sword-arm of the fierce assailant, and saved the life of his master. The Macedonians, animated by the example of their sovereign to brave every danger, now rushed upon the enemy, and soon routed all but the Greek mercenaries, who firmly stood their ground, and for some time sustained the attack of the whole army; but, being at length overpowered, were nearly all cut to pieces. Two thousand of them, who surrendered themselves prisoners, were sent in chains to Macedon, the just scorn of their fellow-citizens, for having fought on the side of the barbarians against their country. With them were transmitted three hundred suits of Persian armour, to be suspended as trophies in the temple of Pallas, in grateful remembrance of this important victory.\* Diodorus states the loss of the Persians, in the battle of the Granicus, at ten thousand infantry and two thousand

cavalry; but it seems scarcely credible, considering the obstinate resistance of the Persians on its banks, and the numbers that perished in the river, that the loss of the invading army should only amount to eighty-five horse and thirty foot.\* In this, as in all other similar cases throughout the campaign in Asia, we must allow no small latitude to Greek vanity and exaggeration.

We have been more particular in our account of this first engagement of Alexander in Asia, because it clearly shews the resolute character of the man, in exposing his life to such imminent danger, and his full confidence, or rather a kind of prescient conviction, of the success of his Asiatic expedition. The affair of the Granicus has been branded by Plutarch† as the result of extreme rashness and almost insanity in the Macedonian hero, in attacking, to such infinite disadvantage, an army so superior in point of numbers and position; but he is fully exculpated by Arrian, who brings in Alexander, declaring it was done that the enemy might see the determined ardour with which he pursued his great object of subduing Persia, and that he might at once strike an irresistible terror into the soul of his enemies. The consequence was as Alexander had wisely prejudged; this decisive victory put him in possession of Sardis, the capital of Lydia, and all the adjacent region. The rich city of Ephesus surrendered to him without a summons; and, though at Miletus and Halicarnassus, he met with a vigorous resistance from the determined valour of Memnon, the Rhodian, who successively threw himself into those cities with a body of resolute Greeks, who had escaped with him from the battle of the Granicus, yet, on their subjection, all the other Greek cities of Asia joyfully opened their gates, and hailed him their deliverer from the bondage of Persia. The approach of winter put an end to the first campaign, and left him at full leisure to provide for the security of his new conquests.

\* Diod. Sic. lib. xvii. p. 367.

† Plutarch in Vit. Alexand.



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Alexander, about this period, took the uncommon resolution of entirely dismissing his fleet; another circumstance that strongly evinces how very remote from his thoughts was any idea of returning to his hereditary dominions, and that he thought Asia already his own. At the same time, he took effectual care to render the Persian fleet useless, by immediate and vigorous efforts to make himself master of all the ports on its extended coast. To this end, having obtained fresh recruits to his army from Greece, during the winter, early in the spring of the year 333, he began his march through Phrygia, Pamphylia, Cappadocia, and the other maritime provinces of Asia Minor, all which he rapidly subdued, appointing governors to each from the number of his most tried friends. In the mean time, Darius was by no means inactive. At the desire of Memnon himself, he dispatched that faithful and enterprising officer with a considerable army into Greece, with the view of exciting insurrection among the Greek states, and of compelling Alexander to return to the defence of his hereditary dominions. The unfortunate death of Memnon, by sickness, before Mytelene, which city he was at that time besieging, frustrated all the intended effects of this wise project; and Darius, now convinced of the necessity of vigorous exertion, summoned the forces of his vast empire to Babylon, where they assembled to the amount of nearly half a million. Instead, however, of waiting for Alexander in the wide plains of that province where his immense army, and, in particular, his cavalry, would have room to act to the greatest advantage against an army so very inferior, his evil genius hurried him into the fatal resolution of seeking the Macedonian monarch in the confined and mountainous district of Cilicia. On being informed of the movements of Darius, Alexander immediately commenced his march for Upper Asia, being determined to offer him battle, and he had already passed the three celebrated streights of that province, when, to his astonishment, he learned that Darius himself had entered Cilicia, and was at Sochas, within two days march of those

streights. No intelligence could be more agreeable to Alexander than that of his enemy having taken a position in so confined a situation, as must necessarily deprive him of the use of half his forces; and therefore, without any delay, he repassed the streights, in order to bring him to engagement. Alexander, in advancing and forming his army for that purpose, contrived to have his right wing protected by the mountains, and his left by the sea, to prevent the possibility of being surrounded. Darius opposed to them, in his first line, thirty thousand Greek mercenaries, supported on their right and left by sixty thousand heavy-armed Persian cavalry; the whole number of which the ground they occupied would allow. Behind the whole were ranged, in crowded and useless lines, the remainder of this unwieldy army, in the midst of which, according to an ancient custom of the Persian monarchs, Darius himself took his station. In this, as in the former battle, a river, — the river Pinarus, — separated the two armies.

Alexander took upon himself the command of the right wing of his army, with which he rushed forward to attack the left wing of that of Darius, which he broke and defeated. In the rapid pursuit of them he crossed the Pinarus; and, observing Darius fighting from his chariot, and surrounded with nobles and the flower of the Persian army, he eagerly pressed forward to engage him. He hoped, by an exertion of personal valour, at once to put an end to the contest; but successive bodies of horse interposing, prevented his coming near enough to attack him, and the contest in that quarter soon became extremely violent and bloody; the heaps of slain nobility, who had sacrificed their lives to preserve that of their master, making almost an entrenchment round the chariot of the Persian sovereign. In the heat of the conflict, Alexander was wounded in the thigh; and the horses that drew the chariot of Darius, taking fright, became utterly ungovernable, and hurried their master from the scene of death. The involuntary flight of Darius was the signal for that of his troops, and the foremost ranks

falling back upon each other, the first tumultuously pressing on the second, the second on the third, and so on, a scene of infinite confusion and disaster ensued, and multitudes were trampled to death both by the horses and by their comrades. As the conquerors kept on their pursuit, Darius was at length compelled to quit his chariot, and insure his safety by mounting a horse, and riding incessantly at full speed, till he reached the Euphrates.

The centre, consisting of the Macedonian phalanx, engaged the mercenaries that formed the opposite centre, and both fought with such obstinate bravery that for a long time the victory remained extremely doubtful; the mercenaries having more than once broke the phalanx; but the horse that formed the right wing, after routing the enemy's left, came to their aid, and turned the scale in favour of the latter. At that moment the carnage of the mercenaries became dreadful, being attacked both in front and flank, cut to pieces by the cavalry, and thrust through with spears by the infantry. Still, however, the greater part intrepidly stood their ground, selling their lives as dear as possible. At length, being reduced from thirty thousand to a third of that number, disdaining to yield, they made good their retreat, in excellent order, to the mountains of Syria, and, pursuing their route to the coast, embarked for Greece in the same transports that had brought them. As to the Persian horse that formed the right wing of the enemy, they for a long time resolutely combated the powerful body of Thessalian horse that formed Alexander's left; but, seeing their own left wing totally routed, Darius fled, and the mercenaries compelled to retreat, they also betook themselves to flight. The chariot of Darius, containing his bow, his shield, and the imperial chlamys worn by the kings of Persia, but relinquished during his precipitate flight, in the pursuit were seized, and brought to Alexander. The superb tent of that monarch also, with his mother, his wife, his children, and a numerous train of Persian ladies of the highest rank, were among the spoil and captives of that day. The treasure, taken in the

camp, did not exceed three thousand talents of silver; the rest, with an immense quantity of plate, rich furniture, and other articles of high value, had been sent for safety to Damascus; but these, also, shortly after, became the property of the victor. The numbers reported to have fallen on either side are, again, incredibly disproportionate; Arrian, the most authentic guide, stating the loss of the Persians at ninety thousand foot and ten thousand horse, and of the Macedonians of high rank, among whom was Ptolemy, the son of Seleucus, he says there were one hundred and twenty.\* Of the total amount of the slain in Alexander's army he gives no account; from which circumstance it may easily be gathered, that it must have been much greater than is stated by the highest computation in Diodorus, which is three hundred men.† Thus terminated the fatal battle of Issus; and, in commemoration of the decisive victory obtained at that place, Alexander afterwards erected that celebrated city near the site of it, on the *Sinus Issicus*, or gulph of the same name, which is even at this day called after his name, in Persian, Scanderoon, or the city of Escander, and by the Greeks Alexandretta, the sea-port of the great commercial city of Aleppo.

The path now lay immediately open to Babylon and the heart of Persia, but Alexander did not, at this period of the war, incline to pursue Darius beyond the Euphrates. He had other projects to be completed before he took entire possession of the vast empire which he seemed to be convinced DESTINY had reserved for him.‡ The grand scheme already formed within his comprehensive mind of uniting Europe and Asia by the ties of affinity and the bond of

\* Arrian, lib. ii. cap. 10, 11.

† Diod. Sic. lib. xvii. cap. 512-518.

‡ Such was Alexander's and such was his historian, Arrian's, idea; but a Christian historian, however he may occasionally accommodate himself to a Pagan mode of expression, would be criminal if he did not add that THE POWER, who rules the *destiny of man*, HE who setteth up and putteth down kingdoms, had himself ordained Alexander, (Daniel, viii. 1-8,) *the mighty HE-GOAT with one horn*, to be the subverter of the Persian empire. When he had finished his *allotted task*, this AVATAR, (if we may so denominate him,) for his impiety and intemperance, was cut off. Mark, sceptic, and be dumb!

commerce, as well as giving a new, an ampler, and an unrestrained, current to that commerce, did not admit of the coast of Phœnice being left unconquered, nor the existence of TYRE, its capital where it had long centred, in its ancient glory, if at all. In truth, Alexander justly considered himself as only a state-prisoner in a vast empire, while a powerful Phœnician fleet, always at the beck of the Persian monarch, sailed triumphantly on the ocean; and, having as yet no navy of any importance, he was resolved to crush that abundant source of the Persian power at the fountain-head, by the utter humiliation, if not the annihilation, of Tyre. Regulating his conduct, therefore, by the above sound political maxim, and considering subjugated Asia itself as little better than a magnificent prison\* until he should be fully master of its maritime regions, he marched, towards the close of the year 333 before Christ, into Syria, where the cities of Biblos and Sidon immediately threw open their gates to him; but the merchant-princes of Tyre, probably conjecturing his real intentions, refused to admit his army within their walls, and prepared, without a moment's delay, for active and resolute resistance. There is scarcely any event more celebrated in the history of Alexander, or in the annals of maritime Asia, than the prolonged and vigorous siege, the obstinate and skilful defence, and final subversion, of Tyre, during which all the military science at that time known was not only exerted, but exhausted, by either party. It cost Alexander seven months to reduce it, and this unexpected delay undoubtedly provoked him to take that sanguinary revenge on its brave inhabitants, which remains a deep and indelible blot on his memory. All the circumstances of this memorable affair are minutely related by Arrian, and to that author the reader is referred for those particulars which would swell this volume to a disproportionate magnitude.†

\* As France in fact is, though far from a magnificent one, to its tyrannical rulers, at the present day.

† Arrian, lib. ii. cap. 18-24.

Twice, during this protracted interval, ambassadors had arrived from Darius with offers of enormous sums as the ransom of the captive royal family, and with earnest supplication for peace on Alexander's own terms; but his views admitted of no peace till Asia was wholly subjugated: it was far from his intention to hold a divided empire with another. Asia itself was scarcely large enough for an Alexander.

Though there are some inconsistencies in Josephus's disputed account of the visit which Alexander paid to Jerusalem in his way to Gaza, of his prostration of himself before the high priest, and hearing the unequivocal prophecies relating to himself in Daniel, read and explained to him in the temple, in which he is also recorded by the same writer to have sacrificed to the true God; yet I cannot bring myself to believe, with a late writer,\* that so circumstantial an account could ever have been forged by that author. It might have descended to him traditionally, and been omitted by Arrian and other biographers of Alexander, as in their opinion not important enough for the page of history.†

Difficulties scarcely less discouraging and numerous than those experienced at Tyre attended the reduction of Gaza; but the genius of Alexander surmounted them all, though in surmounting them he was severely wounded in the shoulder. The same genius displayed the consummate policy peculiar to itself in afterwards constituting that almost impregnable fortress, situated on the extremity of Egypt and Syria, a grand magazine of arms; at the same time leaving in it a numerous garrison. By these two arduous enterprises, his army being much reduced, he delayed his march into Egypt till he could procure fresh recruits from Greece, and these having at length arrived, he hastened thither, and, in seven days, reached Pelusium. The terror of his arms, added to the rooted detestation of the Egyptians for the Persian tyrants who had mutilated and

\* The Baron de St. Croix.

† Vide Josephi Antiq. Judaic. lib. xi. sect. 8.

slain their gods, opened for him an uninterrupted passage to Memphis, its capital; where, in direct opposition to the bigoted policy of the Persians, he offered public and splendid sacrifices, as well to the Egyptian as the Grecian deities. We shall scarcely ever find Alexander entering upon a new conquest, but he navigates the rivers and explores the coasts of the subjugated country. At Memphis he embarked on the Nile, and sailed down its stream through the Canopic, or most western mouth, into the ocean. It was the result of an accurate survey of that part of the coast, and of the advantageous situation it afforded for establishing there an emporium for the commerce of the whole world, on the conquest of which he firmly depended, that induced him to give immediate orders for the erection of a city to be called after his own name. Of this celebrated city, which, for eighteen centuries, continued the glory of the East, and, from its opulence, was denominated *the Golden*, Alexander himself projected the magnificent plan, and marked the extended boundaries. It is said to have originally resembled, in form, a Macedonian mantle, having one vast street a hundred feet in breadth, and no less than five miles in length, open through its whole extent to the salubrious Etesian breezes blowing from the Mediterranean that bounded it on the north, while the great lake Mareotis constituted its southern limit. This noble street was intersected by others of equal breadth and beauty, running in parallel lines, forming, at their junction, extensive squares, and crowded with lofty edifices, temples, baths, amphitheatres, while walls of amazing height and thickness, flanked at regular distances with strong bastions, surrounded this intended metropolis of the commercial world. Its excellent port he caused to be cleansed and deepened, but it was reserved for his successors, the Ptolemies, to add the stupendous mole that joined Alexandria to the isle of Pharos, and divided the spacious harbour into two, as well as that majestic Pharos itself, erected entirely of white marble, which, for beauty and grandeur, had no rival, and was justly enumerated among the

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wonders of the ancient world. Its superb palace, its famous museum, its vast gymnasium, its noble library, though not all the immediate work of Alexander, but probably exactly finished by Ptolemy Lagus according to the plan of his sovereign, his friend, and his brother, all combined to render Alexandria a lasting monument of the towering genius of its founder, while it exhibited indubitable testimony of the grand commercial designs, which he had thus early formed, but which unfortunately he lived not to mature.

To return to our narration:—Alexander, having consigned the charge of this great concern to Dinocrates, the immortal architect of the second temple of Diana, immediately commenced that extraordinary and perilous visit to the temple of Jupiter Ammon in the deserts of Lybia, the incentives to which in the mind of a general of such foresight, and intent as he was upon the accomplishment of such arduous schemes, have proved the cause of infinite perplexity to all his biographers. The motives more generally assigned are the example of Hercules, and his vanity to be thought the son of the Lybian, as Hercules was of the Grecian, Jupiter, who, in that superb and secluded sanctuary, was worshipped under the form of a ram. On this account, the tiara of Alexander, and, after him, of all the Macedonian sovereigns, was generally decorated with the horn of that animal, his ambition aiming to be considered as his descendant; not that he was absurd enough to think so himself, but he politically yielded to the prevailing prejudices of the day, in regard to the celestial descent of heroes, and to the general impression that the conqueror of the world ought to be somewhat more than a mortal. It is remarkable, too, that the Oriental denomination of Escander is *DULCARNEIN*, or *Two-Horned*, because, as they explain it, in his career of conquest, he seemed to have passed from one horn of the sun to the other, or from west to east: it is, however, far more probable to have been derived from some adulatory Greck title, allusive to this Ammonian genealogy. Whatever might have



been the motive, whether to rival Hercules, or to have himself publicly acknowledged the son of the Lybian Jove, and however exaggerated by historians may have been the sufferings of the army, during this expedition, there can be no doubt but that great peril was run in traversing those immense deserts immediately under a tropical sun, from the failure of water and the drifting of the sands in that arid region; as well as much unnecessary delay in the critical situation of Alexander: nor is it easy to conceive of what utility it could prove adequate to the risk and inconvenience of such a toilsome march. His fortunate arrival and safe return, therefore, with such an army, are by all his biographers accounted as miraculous; and the effect of the interposing aid of that sovereign Jupiter, whose protection he sought, and whom he claimed as his august progenitor. Alexander, on his return, found the works, intended to make his new city the wonder of the East, already far advanced, and, marching to Memphis, received there ambassadors bearing congratulations from the various states of Greece, with a considerable body of fresh recruits, both cavalry and infantry.

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Having placed a strong garrison in that city, and other fortresses of Egypt, headed by commanders of tried loyalty and valour, and every thing being now fully mature for the accomplishment of the great projects which he had been so long planning, of empire and of glory, Alexander, in the spring of the year before Christ 331, hastened back into Syria; and thence bent his course to the Upper Asia, with the fixed determination of seeking Darius, wheresoever he was to be found, and deciding, by one general engagement, the fate of the interior of that vast continent, of which the whole maritime region was now entirely in his power. Animated by these hopes, and impatient for the dazzling prize, he passed with rapidity the intervening country between Tyre and the Euphrates, and, arriving at Thapsacus, on that river, repaired the bridge, over which Darius and his routed army had passed after the battle of Issus; but which now served to transport his conqueror into the heart of Mesopotamia.

This was effected without opposition, notwithstanding the charge of guarding that passage had been committed to a Persian officer, named Mazæus, who was stationed there with a corps of three thousand horse and two thousand Greek mercenaries; for, at the near approach of the Macedonians, that commander immediately retreated, setting fire to the whole country on his flight, that it might not afford forage and provisions to the invaders. Alexander now continued his progress towards Babylon, but not by the direct road, probably because that route was desolated by Mazæus; he, therefore, continued his march to the Tigris by a more circuitous, but, at the same time, less sterile, tract, keeping, says Arrian, the Euphrates and the Armenian mountains on his left hand.\* Darius, in the mean time, had collected from all the distant provinces of his empire an army at least double in number to that which he had commanded at Issus, and had encamped at the village of Gaugamela, near Arbela, where a wide champaign country afforded ample room for his innumerable forces to act without that obstruction and confusion which were the necessary consequence of the former engagement in the narrow streights of Cilicia. Of those forces, and of their respective commanders, there is, in Arrian, a minute and circumstantial account, as well as the provinces whence they were drawn, among which it is only necessary for us to notice the *INDIANS adjacent to Bactria*, which are mentioned first in this muster-roll, and, added to the Arechosian troops, the *INDIAN mountaineers*, with a train of elephants from the districts beyond the Indus: a convincing proof that the Indians continued in that tributary dependence upon Persia, which we have all long contended they did, from their conquest by Hystaspes.†

On hearing that the Macedonian army were approaching the Tigris, Darius dispatched Mazæus, at the head of a considerable body of chosen horse, to give every obstruction possible to his

\* Arrian, lib. iii. cap. 7, 8.

† Ibid.

passage of that river; but this precaution was ineffectual, for, before their arrival, Alexander had completed the passage, although with the utmost difficulty, from its extreme rapidity.

Such was that difficulty, and such the fatigue they endured, that he was compelled to permit them to halt two whole days on the opposite banks to recover themselves; during which period a lunar eclipse, a phenomenon at all times esteemed by the Asiatics highly inauspicious, struck the Greeks with such terror, that they hesitated to proceed farther on an expedition to which earth and heaven seemed to be alike adverse, and in which they appeared to be hurried, by a spirit of unsatiated and indomitable ambition, equally beyond the limits of reason and the bounds of nature.\* The pious policy of Alexander, however, on this as well as many other important occasions, failed not, by means of the flattering tribe of Egyptian soothsayers that attended his army, to convert this omen, as well as he had many preceding ones of a presumed malignant import, into an omen of triumphant success, and a means of exciting a general enthusiasm to an immediate battle; those venerable seers declaring, that, by this sign, it was evident that the glory of the Persian sovereign was eclipsed by that of the Macedonian; and that the lustre of the Persian crown would soon be extinguished for ever. This flattering interpretation of the omen being widely circulated through the army, revived their courage and inflamed their ardour. Alexander took advantage of this favourable change in their sentiments, and broke up his camp at midnight to go in quest of the enemy. Under these impressions, they continued their march through Assyria, and being at length arrived within a short distance of the Persian lines, he there halted, that he might grant his men that repose which they needed after their march, and lead them in full vigour and spirits against an army, formidable for its numbers and valiant from desperation.


\* Curtius, lib. iv. cap. 23, 24.

At this period of awful suspense, ambassadors arrived from Darius, bearing, at once, that unhappy monarch's warmest acknowledgments for the magnificent funeral honours with which he had buried Statira, his queen, lately deceased, in the Grecian camp, and new overtures for an accommodation of their differences. He now offered him, as the price of peace, the uncontrolled sovereignty of all the countries lying between the Hellespont and the Euphrates, with the addition of thirty thousand talents, as the ransom of the royal captives. Parmenio in vain counselled his master to listen to proposals at once so liberal and honourable; but Alexander would hear of no terms short of the unconditional submission of Darius, and the explicit acknowledgement of himself as his lord and conqueror; adding, that there had been no instance, in the records of time or the history of nature, *of two suns shining forth in one firmament*. Such being the imperious answer returned to this embassy, the two monarchs prepared once more to settle, by arms, the final adjustment of their claims to the sovereignty of Asia.\* The disposition of the Persian army, according to certain memoirs of its arrangement, found after the battle in the camp of Darius, was as follows: Numerous squadrons of Bactrian, Persian, and Arachosian, cavalry formed its left wing, opposed to Alexander's right. The right consisted of the Phœnician, Mesopotamian, and Median, horse, commanded by natives of those respective regions. In the centre, led on by Darius, surrounded by the flower of the Persian nobility, were placed the numerous infantry, composed of Babylonians, Susians, Indians, the royal guard, and the Greek auxiliaries, on whom he principally depended to repel the Macedonian phalanx, which always formed the enemy's centre. In the front of his army were ranged two hundred chariots, armed with scythes, and a considerable body of elephants obtained from the tributary provinces of India. Of the army of Alexander in the front of centre, as we

\* Curtius, lib. iv. cap. 26. Justin, lib. ii. cap. 12.

just observed, were stationed the Macedonian phalanx as an impregnable bulwark; and, behind them, the auxiliary Greek infantry. Alexander himself, as usual, commanded the right wing, consisting of the Macedonian and auxiliary horse; while the left, composed principally of Thessalian cavalry, was led on by Parmenio. As the army of the enemy covered nearly twice the space of ground occupied by his own, and it was probable they might attempt to surround him, these wings were directed to extend themselves as wide as they possibly could, without too much weakening their strength. The rear of the centre-battalions had also orders, in that case, to face about, and charge the encircling enemy with their spears; and, as a still farther precaution, Alexander took care to have a flying squadron of considerable force in reserve against such an emergency. In respect to the scythe-armed chariots, on whatever quarter they might make their attack, orders were issued for that division immediately to open, that their progress might be unobstructed, and, consequently, innoxious. The Persian army on this grand occasion, if estimated at a fair average of the varying historians, amounted to five hundred thousand foot and forty thousand horse: that of Alexander is said, by Arrian, to have been only seven thousand horse and forty thousand foot.\*

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Such, very generally stated, (for it is not necessary, nor, amidst the jarring accounts of the ancients, is it possible, to be minutely correct,) were the numbers and arrangement of the mighty armies that contended at Gaugamela for the sovereignty of Asia. The Persian army, numerous as it was, by no means possessed the vigour and spirit proper for such an important day, having, in the constant apprehension of an attack from the enemy, been all night under arms, and consequently exhausted by that unnecessary vigil. Alexander commenced the dreadful contest by a furious attack at the head of his right wing on the Scythian and Bactrian cavalry that formed the

\* Arrian, lib. iii. cap. 11, 12.

left of the enemy. Those brave and athletic natives of the Northern Asia repelled the assault with equal fury, while, to assist their efforts and break the impetuosity of the Macedonian horse, the scythe-armed chariots were ordered to bear down upon that division. A shower of darts, javelins, and other missile weapons, from a select band of archers, stationed at hand for the purpose, was immediately poured upon the charioteers and horses, which wounded some and killed others; while the troops dividing as directed, opened to the remainder a clear passage through the midst of them to the troops in reserve, who were prepared to complete their destruction. The unwieldy Indian animals, at the same time, being severely galled by the javelins and terrified by the shouts of the assailants, were driven back on the Persian infantry, and becoming ungovernable, through the violence of pain, spread confusion and dismay wherever they came. The conflict between the right and left wings was soon renewed with redoubled fury, and the hardy Scythians, as often as routed, presently rallied again, and returned to the charge. No exertions, however, of barbarian fortitude could long resist the disciplined bravery and superior manœuvring of the Macedonian and Grecian horse. After an obstinate contest, the former were entirely broken and dispersed. Alexander did not lose time in pursuing the fugitives; but, wheeling about, fell with his whole force on the flank of the Persian centre; and the Macedonian phalanx, that formed his own centre, immediately coming up, and attacking them in front, they were quickly thrown into irrecoverable disorder, betaking themselves to flight in every direction. The auxiliary Greeks, however, and the body-guard of Darius, whose station was always in the centre, disdained to fly, and for a long time fought with obstinate intrepidity; though excessively impeded in their movements by the pressure of the immense throng around them, who had already suffered discomfiture.

The immediate presence of the two mighty competitors for Asia, the amazing greatness of the stake, and the exasperation of personal

animosity between the loyal and rebellious Greeks, between those who fought for the liberty of their country and those who combated to overthrow it, animated either party to deeds of incredible bravery; and the carnage in that quarter became not only continued and horrible, but the ultimate success was, for a long time, in the highest degree doubtful. At the hottest period of the contest, a circumstance occurred that immediately turned the scale in favour of the Macedonians; for Alexander, impatient of protracted victory, with all his strength launching a javelin at his rival as he sat fighting in his lofty and splendid car, struck the charioteer to earth. An immediate rumour spread rapidly through the ranks that Darius himself was slain, and the loud and piercing shrieks of lamentation that followed, for the fallen sovereign, served at once to propagate and confirm the disastrous report. All the rest of the royal family, who were in the battle, supposing that every thing was now lost, immediately fled with the guards; and Darius, in the agony of his despair, is reported by some of his historians to have drawn his cimeter with intent to dispatch himself; but, looking eagerly round, and seeing the large portion of his army that formed his left wing, still furiously engaged with the enemy, and a few loyal battalions still encircling him, he was received into the centre of that faithful band, and by them protected in the flight which his personal safety now rendered indispensably necessary.\* The imminent danger which at that instant threatened Parmenio and the left wing, prevented any vigorous pursuit on the part of the Macedonians; for that body was nearly surrounded by Mazæus at the head of the numerous and expert body of cavalry, principally Median and Parthian, that formed Darius's right wing, and nothing but the instant and effectual succour, which the Macedonian sovereign was thus enabled to give them, saved them from entire destruction. During also this unfortunate situation of Parmenio, and the distant engagement of

\* *Diod. Sic. lib. xvii. p. 540.*

Alexander, a considerable body of Indian and Persian horse had taken an opportunity to penetrate even to the Macedonian camp, and assisted by the Barbarian captives, who had risen upon their weak guard, were plundering the tents and baggage. These were immediately attacked by the rear of the centre-division, who had faced about, as commanded in the general orders of the day, and were in part defeated; but the assailants, being horse, could not be pursued. In their retreat, however, with the plunder, they were met by Alexander on his return to succour Parmenio; the spoil was retaken, and themselves almost to a man cut to pieces. As soon as his troops had reached their object, — the right wing, — a combat still more determined and bloody than that in which he had already been engaged with the left commenced, and on this occasion many of his most valuable officers were wounded; among whom was Hephæstion. Victory was at length, though dearly, earned, and the rout became universal and complete. Parmenio then returned with Alexander to the pursuit of Darius, whom they followed as far as Arbela, about six hundred stadia, or seventy-five English miles, distant from the field of battle, but could not overtake; the royal fugitive never thinking himself secure, nor stopping till he had reached the remote northern provinces. Immense piles of baggage, treasure in money and bullion, and rich furniture of every description, again became the property of the victor; and, in this battle, denominated that of Arbela, but fought, in reality, at Gaugamela, a village on the banks of the river Bumado, according to Arrian, no fewer than three hundred thousand of the enemy were slain, while the loss of the Macedonians and auxiliaries together is most absurdly and incredibly stated to have amounted to only one hundred horsemen, and a thousand horses, who died in the heat and fatigue of pursuit, or of wounds received during the engagement.\*

\* Arrian, lib. iii. cap. 14, 15, ubi supra.



After this important victory, Alexander, still adhering firmly to his original opinion, that *religion was essential to the wise government of a great empire*, returned thanks to heaven in a profusion of splendid and costly sacrifices. Despairing at that time to overtake Darius, he afterwards marched to Babylon, of which city the gates were thrown open to him by Mazæus, the Persian governor, and where he was joyfully received by the inhabitants; for, the intolerant spirit of their former masters, in point of religion, had induced them to act with the same hostility towards the magnificent temple of Belus with which they had acted towards the temples of Egypt and of Greece. In this great city he refreshed himself and his army thirty days; admiring its lofty walls and superb edifices, taking possession of its immense treasures, and unhappily too much indulging in those voluptuous excesses so customary in great cities, and, in fact, so congenial to his time of life. His conduct began to be visibly affected by the mighty change in his fortune, which converted the humble sovereign of Macedon into the uncontrolled emperor of Asia: he assumed all the pomp and magnificence of the ancient Persian monarchs, and, still indulging the favourite idea of his descent from Jupiter, he wished to engraft divine upon human honours. Excuses have in vain been urged for this altered conduct by his partial biographers; but none are adequate to his vindication. To strike a degree of awe and veneration into the minds of his new subjects, though it might be necessary for Alexander to affect the pomp and splendour which distinguished the court of the ancient sovereigns of the Persian empire, it was by no means necessary that he should disgrace it by unbounded luxury and continued intemperance. That fatal rock, on which he knew their power had been so recently wrecked, ought to have kept him steady in the rigid practice of Macedonian temperance; and he ought to have made the great Cyrus the founder, and the first Darius the establisher, and not the last, the subverter, by his effeminacy, of that vast empire, the bright exemplar of his conduct. Hardy

and inflexible in the field, when surrounded by numerous and active enemies, in the face of danger and on the verge of death, when the strongest cities were to be besieged, the loftiest mountains to be crossed, and the deepest rivers to be forded, Alexander was *invincible*; but, the instant he was seated on the throne of Darius, he seems to have forfeited that superior title, — his virtue and his fortitude, — by which he gained possession of it; and, in the moment of victory, became *vanquished*. Thus inconsistent is MAN, the victim of contending passions, the sport of endless vicissitudes; MAN, who seems to be conspicuously placed on the great theatre of time, to become the successive object of respect and of commiseration; a spectacle of alternate admiration and derision!

This general relaxation, however, in point of morals and discipline, was not accompanied with any relaxation of vigorous exertion in regard to the great and ultimate object of Alexander's ambition. An attentive view of the situation of Babylon, near the confluence of two noble rivers rolling from the centre of civilized Asia into the great Eastern ocean, and in an abundant and delightful province, convinced him, that on that spot alone should stand the imperial residence of the conqueror of the East. His conduct at Persepolis, the ancient capital of the kings of Persia, clearly, I think, demonstrates this project to have been formed in his mind before he quitted Babylon to pursue Darius and Bessus. Another circumstance occurred at Babylon, greatly to the honour of Alexander and the advantage of that literature which he was ever forward to patronize; a circumstance, which, by some, may be thought to counter-balance the excesses committed at that metropolis, I mean his researches relative to the astronomical observations made by the Chaldæan priests, at the observatory of Belus, during a period of one thousand nine hundred and three years, and the transmission of the table of them by Calisthenes to Aristotle. As that period extends back as far as the age of Nimrod, the discovery has proved of the last importance to history, science, and religion; but the subject has

been too amply discussed in the former volume, and its consequence to the systems, both of sacred and pagan chronology, too frequently pointed out to require being farther dwelt upon in this place.\*

His army being reinforced from Greece with thirteen thousand five hundred foot and about two thousand horse, Alexander commenced his march to Susa, that immense store-house of the wealth of the Persian monarchs, which now became the reward of Macedonian perseverance and valour. On his approach to the city he was met by Abulites, the Persian governor, with presents of great value, among which are again enumerated *elephants which Darius had procured from the tributary provinces of India*; an animal, adds Curtius, now no longer an object of terror to the Macedonians.† To its magnificent palace, said by Diodorus to be the noblest edifice in the world,‡ he restored the mother and daughters of Darius, and established them there in splendor, only not imperial. Having performed this act of honourable attention to his unfortunate prisoners; having, also, replenished his treasury from the overflowing abundance of that of Susa, and placed a strong garrison in this fortress; he pursued his march, not without great obstruction, from the nature of the mountainous country through which he passed, and the determined opposition of some noble chieftains, who remained steady in their loyalty to Darius, and guarded the frontiers into Persis, or Persia, properly so called. The governor of Persepolis, its renowned capital, by no means possessed the unshaken loyalty which had distinguished those on the frontiers; but invited the approach of Alexander, and threw open its gates to the foes of his


\* I request, also, the reader's particular attention to what is said, on this subject, in pages 54 and 172 of the present volume. Had this acquisition been the only fruit of Alexander's expedition, it would have been of incalculable benefit to science; but it also opened to the Greeks, for the first time, an acquaintance with Asia beyond the Euphrates; and it certainly laid the foundation of all our knowledge of India, which will, I trust, prove no inadequate apology for my detailing that expedition at such length.

† Curtius, lib. iv. cap. 2.

‡ Diod. Sic. lib. xviii. cap. 66.

master. The massacre of its numerous inhabitants, the plunder of its vast treasures, and the burning of that celebrated palace which a long race of illustrious princes had laboured to adorn with whatever is costly in price and exquisite in science, were the unhappy consequence, and fix an everlasting blot on the character of Alexander, in other respects the patron of the arts and the friend of the wretched. Pasargadæ, the city built by Cyrus, and rendered sacred by the tomb of that monarch, was next plundered; and, early in the spring, Alexander again renewed his pursuit of Darius, who, disdainful to surrender himself to an usurper, was, as he had recently been informed, at Ecbatana, in Media.\* By forced marches, in fifteen days, he reached that capital, a distance of nearly four thousand stadia, or five hundred miles, where he had the mortification to find that Darius had left it, at the head of a considerable body of troops, principally Greek infantry and Bactrian horse, who yet remained faithful to him, five days before; and had passed the Caspian Streights with intent to seek protection or to raise fresh forces in the most distant provinces of his empire. Nothing, however, could damp the ardour of his pursuit, and he resolved to follow him, if necessary, even to the pole.

Before Christ,  
330.



In the strong and remote fortress of Ecbatana, Alexander deposited, under the care of Harpalus, his treasurer, the accumulated wealth obtained in the plunder of the great cities of Persia, amounting, in the whole, according to Strabo, to a hundred and eighty thousand talents, thirty millions sterling;† and he left with him a guard of six thousand Macedonian foot and a proportionate body of horse. He had scarcely passed the Caspian Streights, when tidings reached him of the seizure of Darius by the traitor Bessus and his comrades, who had bound him in chains (of gold, says Curtius), and were hurrying away the royal prisoner, closely confined in a chariot, covered with the skins of beasts, to his government of Bactria. On

\* Arrian, lib. iii. cap. 19.

† Strabo, lib. xv. p. 741.

this affecting intelligence, Alexander urged on the pursuit day and night with such precipitation, that many of the men and horses perished through the severity of the fatigue they underwent. As he approached nearer the ruffians, he learned that Bessus affected to wear the imperial purple, and had been hailed the sovereign of Persia by the whole army, except the Greek mercenaries and a few faithful Persian battalions.

The ardour and impatience of Alexander's mind prevented him from sinking under the incessant fatigue he had endured ; and, at length, arriving at a village in which Bessus and his Bactrian adherents had encamped the preceding day ; fearful, also, that their treason might even attempt the life of Darius, he pressed on with redoubled eagerness, being conducted by certain loyal Persian nobles, who detested the perfidy of Bessus, along a private road, till he came suddenly within sight of the rebels, who, ignorant of his approach, were leisurely pursuing their march, and in much disorder. Though Alexander had with him but an inconsiderable body of troops, compared with those of the enemy, yet the terror of his name and the consciousness of guilt had such a powerful effect upon them, that they immediately betook themselves to precipitate flight. Bessus and his treacherous accomplice, Nabarzanes, who, with Darius, were advanced considerably before the main body of the army, on being informed of their situation, anxiously solicited their royal prisoner to quit the chariot which conveyed him, and continue on horseback his progress into Bactria ; but the indignant monarch refused any longer to be the dupe of their artifices, and declared himself determined rather to confide his life in the hands of a generous enemy than to perfidious friends. On this, the enraged parricides pierced him through with darts, and left him covered with wounds. They also killed the driver, and struck their spears into the horses that drew the chariot. Those animals, being in agony and without a guide, wandered a few furlongs out of the road to a stream of water, to which Polystratus, a Macedonian,

wearied and heated in the pursuit, accidentally came to quench his thirst. The groans of a dying man that seemed to issue from the carriage awakened his curiosity; and, on removing the covering, he beheld Darius pierced with darts, and “weltering in his blood.” The dying prince had sufficient strength left to demand some water, which a Persian captive, who attended the Macedonian, understood, and which was given him by Polystratus in his helmet; the Persian, who, at a distance, had witnessed the cruel conduct of Bessus, at the same time acquainting him with the rank and tragical catastrophe of the personage whom he thus benevolently relieved. Darius refreshed, amidst the agonies of death, by the cooling draught, embraced the opportunity which Providence seemed to afford him, in having the Persian for his interpreter, to desire that his warmest acknowledgements might, through Polystratus, be tendered to Alexander, for the humane attention which he had shewn to his family; he implored heaven to grant him that success which his valour and generosity so highly merited; and expressed an ardent hope that he would revenge a murdered sovereign on his rebellious subjects. Then, grasping the hand of Polystratus with all the strength that yet remained to him, he entreated of him that he would, in the same manner, grasp the hand of Alexander, as the only humble pledge of genuine and grateful affection in his power to bequeath to the Macedonian monarch.\* Having faintly uttered these affecting words, he expired in the arms of Polystratus. A Greek embittered his living, a Greek soothed his dying, moments. Alexander, at that instant, coming up, on beholding the mangled and breathless body of his rival, could not refrain from bursting into a flood of tears. Penetrated with anguish, — anguish not, perhaps, untinged with remorse, — he tore the royal mantle from his own shoulders, and spread it over the body of Darius. He then gave orders for its being embalmed, and sent it in a rich coffin, adorned with the

\* Curtius, lib. v. cap. ult.

most costly robes and embalmed with the richest aromatics, to the disconsolate Sisigambis, to be interred in the mausolea of the Persian kings.

Such was the melancholy end of the last monarch of the Caianian dynasty, who thus prematurely perished, after a disastrous reign of six years, in the fiftieth year of his age, and in the month Hecatombœon, (August,) before Christ 330.\* The varying accounts transmitted down to us of Darius by the Oriental and Greek historians have been already noticed; and, in fact, they are so utterly contradictory, that there is no possibility of reconciling them in the character of one person. In such turbulent periods, and from people so inveterately hostile to each other, the true portrait of neither the conqueror nor the conquered can, perhaps, be drawn; nor ought it to be expected. If the Greeks have described the Persian monarch in amiable characters, many of the Orientals, and, in particular, the Indians and Persians, by tradition, depict Alexander in the most odious colours; representing him as divested of every great and generous quality, and never naming him but as a “most mighty robber and remorseless destroyer of the human race.”†

\* According to Usher, the first day of this month answers to our 24th of July. — Usherii Annal. p. 167.

† Holwell's Interesting Historical Events, part ii. p. 4. — Chardin's Voyages en Perse, tom. ii. p. 185. — Herbelot, article Escander and Dara.

## CHAPTER IV.

*ALEXANDER pursues BESSUS into Bactria. — Traverses the Northern Asia. — Crosses PAROPAMISUS. — Conquers the Nations to the West of the INDUS. — Passage of the INDUS. — Of the HYDASPES. — Battle with PORUS, or PAURAVA; and Subjugation of Western India. — The Army mutinies. — He erects stupendous Altars, and returns. — Voyage down the INDUS. — Progress of the Army through GEDROSIA, and of the Fleet up the PERSIAN GULPH. — Return to BABYLON. — Death of ALEXANDER. — Conclusion.*

THE mighty projects of Alexander were now approaching to maturity, and Asia bows her head to the hereditary sovereign of the small kingdom of Macedon. Indignation at the unworthy treatment of Darius, and solicitude to revenge the insult offered, in the murder of that prince, by his rebellious subjects, to thrones and the imperial dignity in general, urged Alexander to continue the pursuit of Bessus into the more northern provinces of Asia. This, however, was not done immediately, as the treason of that regicide, and his assumption of the purple, awakened indeed his resentment, but inspired him with no apprehension. He wished to render permanent the conquests he had recently made, and to prevent the danger of revolt, by striking that terror into the adjoining provinces which his presence with a victorious army so powerfully excited wheresoever he went. Many hardy and valiant nations, also, in that region of Asia, remained to be subjugated; and, therefore, quitting Parthia, the Macedonian army marched into Hyrcania, where they found, as they had been taught to expect, a vigorous resistance from various resolute and barbarous tribes of warriors,



inhabiting that mountainous province and the shores of the Caspian Sea; especially from the predatory race of the Mardi. To this district the Persian troops and Greek mercenaries, who had been faithful to Darius, under all his misfortunes and defeats, had retired: honourable conditions were now offered to them by Alexander, and accepted.\*

He then marched into and subdued the province of Aria, of which the classical appellation is recognized in *Herat*, its present capital. Drangiana and Arachosia, the modern Sejestan and Zablestan, provinces which we have observed were for several ages held by the descendants of the great Rostam, the Hercules of Persia, in a state almost independent of the Persian crown, and border upon India itself, next felt and trembled at the Macedonian power. The Drangæ, alluded to above, are called by Arrian *Zaranga*, but they were certainly one people; for, D'Anville has well remarked,† that this diversity in the orthography of the same name is produced by a practice, familiar to the Orientals, of interchanging the *Zain* and the *Daled*. There is no modern Persian name at all corresponding with Drangiana; but as it will be useful, in our progress through part of Asia, to give, from this author, the modern denomination when the least resemblance can be traced, it may be noticed that the scite of Arachosia is recognized in the Oriental name of its present capital, *Arrakhage*. That a connection and correspondence still subsisted between these Persian satrapies and the frontier provinces of India is evident, from a remarkable circumstance recorded in Arrian, viz. that Barzaantes, at that time prince of the country, who had been one of the murderers of Darius, on Alexander's approach, fled for protection into the provinces beyond the river Indus; with the additional circumstance, that the Indians sent him back to Alexander,

\* Arrian, lib. iii. cap. 24. — Diod. Sic. lib. xvii. p. 537.

† Ancient Geography, under ASIA.

who executed the traitor.\* This fact is the more deserving of attention, because, if Arrian were rightly informed, it proves that the fame of Alexander had already reached the Indians, who dared not protect even so considerable a person as the prefect of the Arachosians and Drangæ. He is afterwards said, by the same author, to have proceeded against the *Indians in that quarter*; but, from pursuing at this time any attempt on India itself, he was prevented, by certain intelligence, that Bessus was growing formidable in Bactriana, had assumed the name of Artaxerxes, and displayed, on his brows, at public entertainments, the diadem of Persia. Nothing can more fully demonstrate Alexander's contempt for the usurper than his advancing so far southward as Aria and Arachosia; whereas Bessus and Bactriana lay behind him in a quite contrary direction.

There can scarcely be a doubt that Alexander conceived, during this last expedition, the first idea of penetrating into India beyond the Sinde, as the natives term the Indus. He had observed, perhaps, with admiration, the martial and splendid appearance which they made in his various battles with Darius; the stately, though unwieldy, animals their country produced, and history and common report had informed him of other prodigies, and the immense riches in which it abounded. Among the Arians also and the Arachosians, who largely shared the commerce of India, (for, Cabul is the capital of Zablestan,) he might have discovered other convincing proofs of the amazing advantages, which, from a firm connection and an extended commerce with India, would redound to the conqueror. This observation is confirmed by an attention to geographical circumstances; for, thus we read in the excellent little treatise so frequently above referred to: — “ We may place the large province of SIND next to Segestan, because, though it is generally reckoned a part of India, yet it comprehends both Mocran, the ancient Gedrosia, and Multan, which have been considered as

\* Arrian, lib. iii. cap. 25, at the close of that chapter.

provinces of Persia; and here we may observe, that the Eastern geographers divide the Indian empire into two parts, which they call **HIND** and **SIND**. By **Hind**, in its strictest sense, they mean the districts on both sides the Ganges; and, by **Sind**, the country that lies on each side of the Sindab, or Indus, especially where it discharges itself into the ocean. **Sind**, therefore, including **Mocran** and **Multan**, is bounded on the south by the Indian Sea, which embraces it in the form of a bow: it has **Hind** on the east, and, on the west, **Kerman**, with part of **Segestan**, which also bounds it on the north; but if, with some geographers, we make it comprise even **Zablestan** and **Cabul**, its northern limits will extend as far as **Cashmere**."\* Possibly, also, other causes, resulting from the proximity of the two countries, might have operated towards strengthening his idea of invading India, such as that constantly given by the Asiatics, the withholding from the new monarch the ancient stipulated tribute, and **Barzaantes** himself might possibly not have been given up without menaces.

It was during **Alexander's** stay among the **Arians** and **Arachosians**, at the close of the present year, that a spirit of mutiny and disaffection, from the great length of the campaign, began very generally to pervade the **Macedonian** army. His partial adoption, though extremely politic, of the **Persian** dress, and his assumption, in some degree, of the manners of the conquered people, so contrary to the rigid severity of the **Grecian** character, gradually tended to weaken their ancient attachment to him, and even alienate from him the affection of his best friends. Hence various conspiracies were formed against the life of the altered prince; and, though that imputed to **Philotas** in particular be involved in not a little mystery and doubt, it is not impossible but that the high, and yet unconquered, spirit of **Grecian** independence might have justified to itself the elevation of the dagger against the presumed assassin of **Grecian** liberty.

Whether Philotas were innocent or criminal is still a question of deep perplexity; but no kind of uncertainty whatever hangs over the fate of the aged and venerable Parmenio, whose unjust murder, aggravated by the concomitant circumstances, must ever remain another deep blot on the character of his destroyer.

On receiving the above information of the public and avowed competition of Bessus for the empire of Asia, the king immediately led his army towards Bactria, and crossed the Paroparnisus, improperly denominated Caucasus by the Grecian writers, either from national vanity or adulation of Alexander, in the most rigorous season of the year. In crossing it, the army suffered severely from the piercing cold, which, owing to its vast elevation and the accumulated snow that falls on its summit during the winter-months, even in that moderate latitude, only 33° north of the equator, is intense. On the descent of that mountain, known to the present inhabitants by the term of Hindoo-Ko, Alexander founded a city, distinguished by ancient geographers as the Paropamisan Alexandria, and of which the name and scite decidedly mark it for the modern Candahar, (a name derived from Escander,) the key of the western provinces of Persia. This city, like Alexandria, has survived amidst the wreck and revolutions of the other great cities of the East, and continues, to this day, a fortress of great strength and the capital of a considerable district, known to the ancients by the name of Paropamisus, thus denominated from the vicinity of the mountain. He peopled Alexandria with about seven thousand Greeks, who were either too infirm from their wounds or from age, to bear longer the fatigues of such an arduous campaign, and, thus disencumbered, pressed on with increased celerity into Bactria. Neither the inclement season, (for, it was still the depth of winter,) nor a country entirely laid in desolation by Bessus, to obstruct the progress of the invading army, could check his impetuous career. He directed his first attack against Drapsica, a considerable city in those parts, (now *Bamian*,) which he took, and where he refreshed his army after their sufferings in

crossing Paropamisus. He then assailed with success Aornus, a rocky fortress on a mountain of great strength, and, lastly, Bactra, its capital, the modern *Balkh*. Alarmed at these rapid movements of his indefatigable enemy, Bessus, at the head of a great body of Bactrian and Sogdian horse, passed over the Oxus into Sogdiana; and, after burning all the vessels which he had used in the transportation of his forces, fortified himself at Nautaca, a city of Sogdiana, now called *Nekshab*. This large and fertile province is so denominated from the beautiful valley of Sogd, one of the four paradises of Asia, through the midst of which rolls the noble river *CAI*, "which branches into a thousand clear streams, that water the gardens and cultivated lands, with which the whole plain is covered."\* On its banks stood Maracanda, its capital, the modern Samarcand, a city very celebrated in the annals of Asia and in the page of her enraptured poets. But this delightful and secluded region was now doomed to become the theatre of a war of dreadful devastation; not indeed between Alexander and Bessus, for the latter was soon overpowered, but between that conqueror and a hardy race of northern warriors, Sogdians and Scythians, reluctant to bear Macedonian fetters; a race among whom Freedom had taken up her ancient abode, and Virtue delighted to reside.

Alexander, in his pursuit, arriving at the Oxus, called by the Orientals *Gihon*, that vast river (now lost in the sands) which formed the ancient barrier between the empires of Iran and Turan, was astonished at the magnitude of the river, which was three quarters of a mile in breadth, of proportionable depth, and extremely turbulent and rapid. All the timber in the neighbourhood had been designedly cut down by Bessus, so that there existed no possibility of constructing rafts; and every fragment of a vessel had been destroyed. Thus circumstanced, the bravest and most experienced generals of his army despaired of prosecuting farther the pursuit of Bessus and the con-

quest of Northern Asia. It is on occasions arduous and momentous as these, that true Genius displays the genuine stamp of its celestial descent, and rises superior to the dictates of fear and the pressure of danger. Alexander, after some reflection, having read that the first boats were made of wicker, covered with hides, (as in fact those of the old Britons were,) determined upon trying the experiment; and ordered all the skins, used by the army for the covering of their tents and baggage, to be stuffed with straw and other light materials, and so strongly sewed together, as to resist the entrance of the water. On these, firmly compacted in the short space of five days, he safely transported his whole army to the opposite banks, and immediately commenced his march for Nautaca, whither he had been informed Bessus had retired. In his way thither, he received intelligence, by deserters, that the greater part of the Bactrian horse had left Bessus and dispersed, and, shortly after, heralds arrived from Spitamenes and other Persian officers, most in his confidence, with intelligence that they had risen upon the bloody usurper, had bound him in chains, and were ready, on certain conditions, to surrender him in that state to Alexander. With those conditions the king readily complied; and Bessus was brought, manacled in the fetters with which he had insulted his sovereign, to the Macedonian camp. Like a furious savage, unworthy to wear the garb of a man, Spitamenes himself, according to Curtius, led him, stark naked, by a chain that encircled his neck, into the presence of Alexander, who, ordering his nose and ears to be cut off, delivered him over to Oxyartes, the brother of Darius, that, after suffering all the refined tortures due to his unprovoked cruelty, he might be shot to death with arrows, in the same manner as he had dispatched Darius.\*

Before Christ,  
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Had Alexander's sole object been the capture and punishment of Bessus, now that object was accomplished, he probably would have yielded to the wishes of a harassed army, and have returned to

\* Curtius, lib. vii. cap. 20. Arrian, lib. iii. cap. 30.

Babylon, or, at least, to Candahar and the provinces adjoining India, the invasion of which country he seems early to have meditated. But it was his intention not to be the nominal sovereign over any part of Asia; he meant to found his claim to the title of sovereign on actual conquest. Animated by this hope, he determined to march to Maracanda, the capital; and having procured, from the hardy breed of the country, a considerable addition of horses to supply the place of those that had perished in crossing the snows of Paropamisus and at the passage of the Oxus, he now pursued his progress into the heart of Sogdia, and even to the Iaxartes, (the modern *Sihon*, or *Sir*,) that bounds it northward. The same species of vanity that led the Macedonians to term Paropamisus the Caucasus, induced them to denominate this river the Tanais, whereas that river (now the *Don*) rolls at a great distance to the north, separating Asiatic Scythia from Europe. Near the banks of the Iaxartes, a body of thirty thousand natives having assembled, had greatly annoyed the advanced detachments, and cut off the foraging parties. Elated with this temporary success, the barbarians retired to a rocky eminence in the neighbourhood, exceedingly steep and rugged, whence it required no small exertions of Alexander to dislodge them; a great number of his troops being killed in the difficult ascent and assault, and himself shot through the leg with an arrow, which shattered the fibula, or smaller bone.\* This bold but successful effort of the Sogdians and Scythians seemed but as a signal for the revolt of the whole adjoining country; and, effectually to crush it, it became necessary to besiege and carry by storm no less than seven considerable cities, of which Cyropolis, built by Cyrus, was the strongest, and taken not without a violent conflict, in which Alexander was again wounded. He received intelligence, also, that the dispersed Bactrians, who had followed Bessus, had rallied in great force, with Spitamenes at their head, and were besieging Maracanda. Alexander immediately

\* Arrian, lib. iii. cap. ult.

sent off a strong reinforcement to the Macedonian garrison in that city; but, having commenced the erection of a strong fortress on the Iaxartes, for the purpose of overawing the country and preventing a second revolt, as well as for its defence against the future incursions of the Scythians, he would not personally relinquish, till it was finished, so necessary and important an undertaking. But the Scythians, pouring down to the river-side in great bodies of horse, were determined that no fortress should be erected either to repel their incursions or effect the conquest of them. They boasted, (however falsely, as the reader has seen above,) that they were a people hitherto not only unsubdued, but, in ancient times, themselves the conquerors of Asia; and, with loud and insulting reproaches from the opposite shore, at once derided and defied the Macedonians. They invited the attack, and, relying on their numerous cavalry that lined the shore and covered all the adjacent country, they dared them to cross the river and attempt their subjugation; calling on Alexander by name, and desiring that he would forbear to enroll the Scythians among his new subjects, or consider *them* as of the same dastardly and effeminate character with the nations inhabiting the Southern Asia.

Irritated to the last degree by these invectives, Alexander having, in twenty days, by the labour of the whole army, completed the Sogdian Alexandria, prepared to cross the river on the kind of floats used at the Oxus. The skins, stuffed as before, with light materials, being expeditiously prepared, the army once more embarked, to the sound of trumpets, on those buoyant machines; and, at the instant of their embarkation, a torrent of darts and other missile weapons, hurled from the engines, was poured against the foe, who, having formed no conception of the jaculatory strength of those engines, and seeing many of their comrades wounded by them, retired in confusion and dismay to some little distance from the shore. The archers and slingers, also, who advanced in the first line, so incessantly galled them with showers of stones and arrows, as greatly to



check the vigour of their attack upon the phalanx that came next, and the other troops who brought up the rear. By this means, a landing was effected without any serious loss on the part of the Macedonians, and the forces, forming in close order as they arrived, presented a formidable front to the retreating Scythians. Their principal strength consisted in their numerous and excellent cavalry; and, unfortunately, the first division dispatched against them by Alexander was so far inferior in that respect, that they were quickly surrounded, and would have been cut to pieces, had not the king immediately ordered the whole body of his horse, with all the light-armed troops and the archers, to advance upon them. He himself, at the head of one half of that body, fell on them in flank, while the other half, commanded by Balaorus, attacked them in front; by which skilful manœuvre the surrounded bands were again at liberty to act, and the enemy, still fighting with undaunted courage, were vigorously assailed on every quarter. In this situation, the contest of barbarian with veteran and disciplined troops, however violent, could not be lasting; and accordingly, after having a thousand Scythians slain on the spot, and among them Satraces, their general, the remainder sought their safety in that rapid flight for which their excellent horses were so well calculated. The Macedonians pursued; but, such was the celerity of the retreating foe, that, after suffering severely from the excessive heat and from ardent thirst, (for it was now the height of summer,) they were compelled to return in possession of only one hundred and fifty prisoners. A thousand also of the Macedonians, according to Curtius, were, on this occasion, wounded; and sixty horse and one hundred foot were slain: a number far greater than is recorded to have fallen in the battle of the Granicus.\* The boast of the Scythians, therefore, of superior fortitude and experience in war to the inhabitants of Southern Asia was not entirely without foundation; and Alexander,

\* Arrian, lib. iv. cap. 4, and Curtius, lib. vii. cap. 9.

after this fatal day, seemed to have no inclination for prolonging the war with them, at least for the present.

I do not mean to accompany Alexander farther through the Northern Asia, though there still remains a vast field to be beaten by the general historian and the geographer. I have attended him thus far principally to give consistency to the character of this indefatigable hero, with which I commenced the narration of his astonishing exploits in Asia, and, with some farther remarks on which, I shall conclude the history of his Indian campaign.


During Alexander's abode, or rather migration, in these remote northern regions, there arrived at his camp ambassadors from various nations, attracted by his renown or compelled by motives of terror, to seek his friendship. Among these, Arrian particularly enumerates the Abian Scythians, celebrated by Homer for their inflexible love of justice and their honest poverty; and the Scythians of Europe, who were received with kindness and treated with respect. Thus, by his generosity or his valour, all the circumjacent nations being brought under the Macedonian yoke, Alexander returned to Sogdia, fully determined, in the ensuing spring, to commence his long meditated Indian expedition. Maracanda remained still besieged by the Sogdian and other forces under Spitamenes, but, on the approach of the army, that restless chief fled into Bactria, where he was afterwards massacred by his own troops.\*

The lofty, craggy, and scarcely accessible fortress, denominated by classical writers Petra Oxiana, or the Rock of Oxus, whither a body of thirty thousand Sogdians had retired, with ammunition and provisions sufficient to support them for two years, and in the firm determination of defending it to the last extremity, was the next important object of this campaign. Like many similar fortresses in India, it arose from a broad base to a vast height, and had only one ascent to its summit, by a steep narrow winding path, strongly

\* Arrian, lib. iv. cap. 17.

guarded at proper distances; the whole rendered still more difficult of approach by the deep snow and ice, (for, the winter was now far advanced,) which had incrusted its surface. The Barbarians, from the eminencies, insultingly told Alexander that he must not expect to take that fortress without *winged soldiers*, which so irritated him, that he offered a reward of no less than twelve talents to the first man who should gain the summit of the rock, and in proportion to others; appointing three hundred picked men, among those most accustomed to scale walls, to that arduous and hazardous service. After immense toil and the destruction of great numbers, who, in the attempt, were precipitated down the abrupt cliffs, by means of iron pins, used by the army in pitching their tents, forcibly driven into the sides of the rock, and of ropes fastened to them, by which they elevated and supported each other, the greater part of this daring band, in the dead of the night, reached the top; and, at the break of day, displayed to their delighted comrades the promised signals of success. Alexander immediately summoned the garrison to surrender, shewing them aloft the *winged soldiers*, who had conquered every difficulty of both art and nature. The astonished garrison, ignorant of their numbers and the slender arms they possessed, while their imagination, through terror, greatly magnified both, immediately surrendered to the shouting foe; and Oxyartes, the governor of Bactria, and many grandees of that province, were taken prisoners. But the greatest prize that fell into the victor's hands, on this occasion, was the beautiful Roxana, the daughter of Oxyartes, whom Alexander, deeply smitten with her transcendent charms, afterwards exalted to be the partner of his throne.

Before Christ,  
328.




We must pass over, as not sufficiently illustrative of our principal subject, various military occurrences that took place in the course of the present year, the conflicts with the Dahæ, the Massagetæ, whose names yet survive in the modern Dahistan and the Indian *Getes*, or *Jauts*, and other tribes of Barbarians inhabiting the Northern Asia; the disputable adventure of the Amazonian queen, and the

horrid catastrophe that befel Clytus and Calisthenes; the former the result of physical, the latter of mental, intoxication. Filled as we must be with high and just indignation at these repeated outrages committed by a character, in other respects so elevated, against decency and virtue, let us still in candor consider the jarring and contradictory accounts delivered down to posterity concerning these disgraceful events and the causes that led to them; the turbulent spirit of the factious Greeks; the insolence of the veteran soldier; the arrogance of the unbending philosopher; the spirit of competition that pervades a camp, and of jealousies that distract a court. Let it be remembered, that, in requiring the ceremony of prostration in salutation, however abhorrent it might be, from Grecian customs and prejudices, Alexander demanded no more than the performance of an ancient civil custom, a reverential distinction which the kings of Persia had always enjoyed, as the presumed viceregents of deity, equally the dispensers of its benevolence and its vengeance; impregnated with a portion of the sacred fire that came down from heaven, and was constantly carried before them in the camp and in the temple. It might have been attended with danger to have, on a sudden, dispensed with a homage thus immemorially paid to them; a homage which the law prescribed and religion sanctioned. I am far from meaning to become an apologist for the vices of Alexander, but so obscurely and confusedly have many of the leading events in his life been handed down to us by varying biographers, that, where there is room for the mitigation of error in a distinguished personage of antiquity, it is consistent with benevolence and justice to attempt it.

The spring, so impatiently expected, of that auspicious year which was to add India to the conquests of Alexander, at length began to dawn. A seasonable supply of sixteen thousand fresh recruits from Greece had also recently arrived; and the king had previously ordered a body of thirty thousand young men, of the first families, the most brave, the most comely, and in the flower of their

age, to be collected from every province of the Persian empire, to be trained in the Macedonian way of fighting, and to attend the army during his absence from his Persian dominions, both as hostages and soldiers. It is also asserted by Plutarch, though the circumstance is not mentioned by Arrian, that, at this period, Alexander, finding his troops heavily encumbered with their baggage and the rich spoils they had taken in Asia, to which they seemed more cordially attached than to his favourite project of the Indian war, ordered all the royal property of that species, to an immense amount, to be brought into a large plain, and then set fire to the pile with his own hands. Afterwards he commanded the baggage and spoils of the whole army to be brought into the same plain, and, promising to compensate their loss after the Indian campaign, ordered each individual to set fire to his own, which, however reluctantly, was obeyed; since the king himself had submitted to share the lot of the meanest soldier. Curtius has asserted, probably from the same sources with Plutarch, a similar relation, only with the difference of referring the fact to a prior period, that is, during the ardour of the pursuit of Bessus.\*

Before Christ,  
327.



Thus anxiously impatient the general, and thus happily free from every incumbrance the army which he commanded, the march commenced for India with the first dawn of the infant year. Leaving Bactria, Alexander returned to the Paropamisus by the same route which he had taken in his pursuit of Bessus, and again crossing that mountain, in ten days reached Alexandria, which he had with so much judgement erected as a grand depôt of arms, and for the purpose of facilitating his intended expedition. Its situation, also, on the confines of India, Persia, and Bactria, might have recommended it as a proper place for an emporium of that extended commerce which was an object ever uppermost in his mind. Having displaced the governor for misconduct, and appointed

\* Plutarch in *Vita Alexand.* Curtius, lib. vi. cap. 6.

another on whom he could place the firmest confidence, he advanced by a north-east route to the Cophenes, a river that formed the boundary of the province to which Paropamisus gave its name, and, in D'Anville's Geography, is recognized in the *Cow*. Hence Hephæstion and Perdikkas were sent on before with a considerable detachment, to scour the country and prepare the bridge of boats which would be necessary for the transportation of the army across the Indus. Alexander, with the main body of the army, advanced in a north-east direction towards the territories of a considerable Indian nation, called the Aspîi. In his progress thither, he passed two other rivers, the Choë and Euaspla, and subdued the petty tribes that inhabited their banks. In the vigorous opposition of the Aspîi, he had a specimen of the formidable resistance which he was afterwards to meet with from their countrymen beyond the Indus; for, this brave people, setting fire to their principal city, which they despaired of defending, resolutely opposed his army on the mountains and the plain, nor gave over the conflict till their general was slain, and forty thousand men lay dead on the field of battle.\* After this hard-fought contest, Alexander marched through the territories of the Guræi, who, terrified at the fate of the Aspîi, readily submitted. He here found great difficulty in crossing the river of the same name, which was very rapid and dangerous; and is, in fact, the modern *Attock*, a word which implies *forbidden*; for, the great Indian law-giver fixed this stream as the ancient boundary of the empire, and forbade it to be passed. The Guræi inhabited the country of *Gazna*, the celebrated empire formerly of Mahmud, and, in later times, of Timur Shah.

The next considerable nation, subdued on the west of the Indus, were the Assaceni, answering, in the modern geography of India, to *Ash-Nagar*. The Assaceni, finding resistance on the open plains of no effect against invaders so well disciplined in the science of war,

\* Arrian, lib. iv. cap. 25.

pursued a conduct exactly the reverse of that pursued by the Aspii; they entirely deserted the open country, and fled for protection within the walls of Massaga, their principal city, of which, already strongly fortified, they laboured to increase the security by additional works. Massaga was washed towards the east by a rapid river, whose precipitous banks forbade access on that quarter. It was sheltered towards the west and south by rocks of prodigious height, with deep ravines at their base, and round the eastern limits extended a fosse of great breadth. A wall of vast height and thickness surrounded the whole. On attentively viewing the fortifications, Alexander saw its reduction would be a work of great labour, and to him there seemed no more certain method of effecting it than by wholly filling up the fosse, and planting his engines of attack on the ground elevated artificially thereon to such a height as would command the town. This minutely particular account of Massaga is taken principally from Quintus Curtius.\* Arrian, however, records the siege and capture of this strongly-fortified city as one of the most difficult and prolonged of any in the Indian expedition, and, on that account, I have paid more than usual attention to the relation of this writer, ever to be suspected where an opportunity for eloquent exaggeration occurs. On a nearer inspection of the fortifications for this purpose, the king was wounded in the leg by an arrow, shot from the wall, which put him to such exquisite torture that he could not avoid exclaiming, "While I am hailed as a deity and the son of Jupiter, the agony of this wound too plainly demonstrates to me that I am still but a mortal!" Notwithstanding that agony, however, he would not retire to his tent till he had given all the necessary orders for filling up the ditch with the wreck of demolished edifices that formed the suburbs, with fallen trees of great magnitude and with massy stones and dirt, collected together in great heaps, and thrown in for the purpose. That

\* Curtius, lib. vi. cap. 10.

arduous task was immediately undertaken, and, by the united efforts of the troops, was accomplished in nine days, during which Alexander recovered of his wound. The king of the Assaceni was recently dead, and the queen-mother, by name Cleophes, had taken into her pay, for the better defence of the city, seven thousand stout Indians from the interior districts, (a proof, that, in those as well as in later periods, the war-tribe of India let out its services for hire,) and these seemed determined to fulfil the duty of faithful mercenaries. The besieged, astonished as they were at the new species of military engine brought against them, and that from a quarter which they conceived utterly inaccessible, yet exerted themselves vigorously in repelling the assault, and stood firm at their posts amidst the torrent of darts, arrows, and other missile weapons, hurled from the towers, which did infinite execution among them. For four successive days did Alexander ineffectually bring his engines against the walls, and, though a breach had been early made in them, yet, from the united skill and valour of the enemy, they attempted in vain to take it by storm, and the trumpets sounded more than once that retreat which was so unusual and so degrading to Macedonian soldiers. In ancient as in modern times, the death of the commander-in-chief, in Indian warfare, has ever been the forerunner of the defeat of his troops, and thus it happened at Massaga; for, while their general survived, the mercenaries were invincible; but the chief, on this occasion, being slain by an arrow, and the greater part of the troops themselves wounded or exhausted by incessant fatigue, they at length surrendered on honourable conditions; the queen herself, issuing forth from the gates, at the head of a train of noble females, all bearing golden goblets, full of wine, by way of oblation to Alexander as a god. The queen, according to Curtius, was equally beautiful and brave, and presented her infant son to Alexander with so much attractive grace; that another son was, afterwards, the result of that meeting, who bore the name of Alexander, and became the head of the tribe of SULTANI, (so called



from Sultan Escander Zul Carnein, his Asiatic appellation,) who are said, by Abul Fazil, to have flourished down to his time, and scrupulously to have preserved the genealogical records of their illustrious descent.\* With respect to the resolute band of soldiers that remained after the capitulation, Alexander offered to take them into his own pay, and enroll them among the Macedonians, to which they at first readily consented; but, afterwards, reflecting how deeply dishonourable it would be for Indians to fight against Indians, they formed a secret plan to march off in a body by night to their own country. On the discovery of that plan by Alexander, they were surrounded by his army, and cut to pieces before they could effectuate their escape. Plutarch brands this act as a scandalous breach of faith in the king, but I think with great injustice; since their return must have spread a general alarm through the country, and the result might have been fatal to his views.†

Alexander, reserving to himself the main body of his army for the subjugation of the greater cities and more formidable tribes, dispatched detachments, under various commanders, for the reduction of those of inferior note. Among these were the neighbouring cities of Ora and Bazira: against the former were sent Attalus and other generals; and against the latter Cœnus: but neither of these officers was at first successful in his attack, and the king was obliged to bring succours in person before they could be reduced. Of these two, Bazira was by far the strongest and most difficult to be subdued; for it was the capital of a small district, known by situation, and the remarkable correspondence of its name, to be the modern province of *Bijore*; a province exceedingly rugged and mountainous, and inhabited by a fierce and warlike tribe. The Bazireans, by no means intimidated at the fate of the Assaceni, defended themselves against the troops under Cœnus with obstinate bravery, rushing down from the heights on which their city stood, and demolishing the works

\* See Ayeen Akbery, vol. ii. p. 194.

† Plutarch in Vit. Alexand.

attempted to be raised against it. As no hopes were entertained by Alexander of the speedy surrender of that city by such a martial race, and it was become necessary first to reduce Ora, into which Abissarus, a powerful Indian prince in those quarters, had thrown a considerable body of mercenary soldiers, Cœnus had orders to erect a fort opposite the gates of the city, and, leaving a strong garrison in it, for the purpose of checking the impetuous sallies of the enemy, to join himself with the remainder of his forces. Ora, which had defied Attalus, soon yielded to the superior might of Alexander. The rampart, intended to surround it, being at length finished, and escape impossible, the inhabitants were summoned to deliver up the city. On their refusal, the walls were scaled, and, the place being taken by storm, every soul within it perished. In Ora were found many elephants, which were of great use to Alexander, who was now constantly opposed in battle by that formidable train of animals. The citizens of Bazira, in the mean time, were not inactive; but, despising the small number of troops left to overawe them, made frequent excursions into the open country. In one of these excursions, they were pursued and attacked with great fury by the garrison, who killed five hundred of them, took seventy prisoners, and beat the rest back again into the city. And now Alexander himself, with the main army, bearing certain destruction to all opposers, rapidly approached. Before his arrival, however, having heard of the miserable fate of Ora, in which they read their own, if conquered, and mistrustful of the strength of the fortifications of the city against the terrible Macedonian engines of war, the Bazircans contrived to baffle the vigilance of the garrison, and, at the dead of the night, issuing forth on the side less closely blockaded, fled to a stupendous rock adjoining, named Aornus. To the same rock, as to an impregnable bulwark, and the lofty castle erected on its almost insuperable summit, from every surrounding district already had flocked, in innumerable multitudes, all those brave Indians who yet felt the ardent throb for liberty and independence, and disdained the fetters of a

new and sanguinary foe, that had spread desolation through their whole frontier.

This celebrated rock, according to the nearest calculation of modern geography, is situated about fifty-five German miles north-east from Pelishore, and eighty-five from Cabul; and D'Anville has satisfactorily recognized its ancient name in the Indian appellative of *Renas*. According to Arrian, the circumference of its base is two hundred furlongs, or nearly twenty-five English miles; its altitude, where *lowest*, is eleven: but that description is indefinite, and leaves too much to the operations of imagination. Formed like the Petra Sogdiana, before described, and many others at this day used as places of secure defence by the Indian rajahs, it rose from this broad base, in a direction nearly perpendicular, to its very summit, which was a wide and fertile plain, presenting the appearance of an immense cone, and to that summit there was only one steep, rugged, winding, path, cut out by human toil. The deep and rapid Suvat, a branch of the Indus, foamed at its foot on one side, and together with the steep and craggy banks, which confined the struggling current, prohibited all attack. On the other side, deep cavities, artificially sunk, like yawning abysses, threatened to ingulph whosoever had the temerity to approach it. Near the top gushed forth a beautiful spring of the purest water, which flowed plentifully down the rock; its sides were clothed with lofty and dark woods, and as much arable land was cultivated upon its summit as would furnish provisions for a thousand men.

Alexander, on finding Bazira deserted, immediately pursued the fugitives to Aornus, and nothing could equal his astonishment on beholding its vast elevation and great natural strength, except the ardour of his resolve to become the master of it. Besides, every secret spring of glory and emulation was awakened afresh in his soul on the contemplation of that renowned fortress; for, either tradition, or Greck adulation, had circulated a report, that Hercules, on his invasion of India, was baffled in every attempt to make himself

master of this rock. This story may possibly have been founded on some military exploits carried on in these regions by Rostam, the Persian, or Rama, the Indian, Hercules, during the conquests that rendered them so famous in their respective countries. Fired with the hope of succeeding where Hercules himself had failed, Alexander was determined to take Aornus, or perish before it. He, therefore, ordered the most active preparations to be immediately commenced for a regular siege; but, knowing that these and the siege itself would take up much time, he, in the interim, employed that part of the army, which was not thus engaged, in more permanently securing the countries which he had left behind, as well as in adding to his conquests a city in those parts, called Ecbolina, which capitulated without much opposition. The preparations for the attack upon Aornus being completed, and the cavities that rendered it inaccessible on one side being filled up, in the same manner as the fosse of Massaga, by felling the timber of an adjacent forest, he selected thirty young men, the bravest and most alert among those who formed his body-guard, as leaders of the determined band, which had orders to make the first attempt at scaling the rock. The king seemed to his officers so ardent in the affair, that they united their requests that he would not engage personally in an attack, which would, probably, be attended with inevitable destruction to the first assailants. The instant, however, the trumpets sounded, as a signal for that attack, Alexander flew like lightning to the spot, and, bidding his valiant guards follow their sovereign's steps, began laboriously to climb the rock. The whole army, animated by his example, in a transport of enthusiasm, encouraging one another with shouts and songs, pressed eagerly forward to the steep ascent, and every instrument used in escalade was diligently employed to facilitate their progress. That diligence, however, was, in the first instance, utterly fruitless; for, the besieged rolled down upon them, from above, stones of a vast magnitude, rendered irresistible by the velocity of their descent, which bore them violently back again,

and, while some fell, dreadfully bruised and mangled, to the ground, others were precipitated into the Suvat, where they were ingulphed. This novel mode of fighting, added to this resolute opposition, struck no dismay into the mind of Alexander, nor annihilated the hopes he had formed of finally reducing Aornus. Deriving only additional vigour from the increase of danger, the army redoubled its efforts to ascend the rock ; but, from its steepness and the smoothness of its surface, they could gain no firm hold nor footing ; while the hardness of its substance resisted, like adamant, the edge of the tools with which they in vain endeavoured to pierce its sides and fix the scaling-ladders. Still, however, they undauntedly persevered. Again and again baffled, they as repeatedly renewed their attacks ; but Alexander, seeing no prospect of success by open assault, and being filled with commiseration for the brave men, who were perishing in multitudes around him, at length ordered a retreat to be sounded. A close and prolonged blockade might be productive of famine among the innumerable throng who had shut themselves up in the castle of Aornus ; and famine would do the work of destruction more rapidly than all the warlike engines of Alexander.

That blockade, therefore, for which ample preparations had been already made, now commenced with vigour. The former lines of investment were contracted, the ramparts strengthened, the wooden towers advanced close to the rock, and on them other works were constructed, which brought them still nearer the besieged. While these things were going on, an old man, who had long passed the life of a hermit, in a cavern of the rock, came to Alexander, and offered, for a considerable reward, to guide a small band of soldiers, by a secret path, to the plain on the summit, where they might conceal themselves in the wood that grew there till they could be reinforced by others. The terms demanded were immediately agreed to, and Ptolemy, the son of Lagus, with a detachment of light-armed soldiers was sent with him, receiving orders, when they should reach the summit, strongly to intrench themselves in that wood, and display on

high a burning torch, as the signal of their success. With immense toil and hazard, Ptolemy successfully reached the top, displayed the signal, and intrenched himself till the treacherous Indian conducted others to the same spot. These carried the farther command of Alexander to Ptolemy, that the following day, when he should again storm the rock by the ordinary path of ascent, the troops with him should rush with fury on the rear of the astonished enemy. The command was punctually obeyed; but so great was the number of the enemy and so ardent their courage, that, though they saw themselves betrayed, and attacked at once both in front and rear, they manifested neither confusion nor terror, but vigorously repelled the attack of each party, again driving the Macedonians, who engaged them from below, down the rugged precipices, and compelling Ptolemy to retreat for security to his intrenchment, which was constructed with too much military skill to be easily forced by barbarian prowess. Thus victorious, the besieged made the rock resound with acclamations of triumph, and mingled the scoff of derision with the extravagancies of mirth. Alexander, equally enraged and surprised at the failure of this two-fold discomfiture, determined to advance his works still higher up the rock, cutting down more trees, filling up more interstices, and erecting, of earth and stone, an enormous counter-agger, whose height he intended should, in time, rival that of Aornus. In the mean time, the Indians affected to behold these uncommon efforts of a great general with contempt, and continued for two days and nights their Bacchanalian revels. On the third night, the noise of the cymbals ceased, and the rock appeared, through its whole extent, illuminated with torches, which the king observing, instantly conjectured the enemy were attempting an escape from the rock; and, as more than enough of Macedonian blood had been shed at Aornus, he felt no inclination to obstruct their purpose. On the contrary, he withdrew his forces from the blockaded avenues, that they might have a free passage; but, in revenge of their obstinacy and insults, the instant they had descend-

ed, he directed his forces to pursue the fugitives, and cut to pieces as many as they could overtake. Alexander now took possession of the deserted rock; offered magnificent sacrifices upon it, and erected altars to Minerva and Victory. He then placed a strong garrison in it, and consigned the charge of that important station to Sisicottus, an Indian chief, on whose attachment and fidelity he knew he might depend. The above account of the siege and capture of Aornus is what we find in Arrian and Curtius, whose relations, in this as in many other cases, are not easily to be reconciled; but as the latter probably composed his work from materials to which Arrian might not have access, however guilty he may be of frequent exaggeration, his florid narration is not wholly undeserving of attention.\*

After the capture of Aornus, Alexander marched, in a north-east direction, to Pucela, or Peucelaotis, the capital of a province, known in Indian geography, as detailed in the Ayeen Akbery, by the name of *Puhkely*, to which the Greek term Πευκελαωτις corresponds as nearly as the idiom of the two languages would admit of. The province is situated among the western sources of the Indus, and the city itself is washed by the main stream of the Sinde. Hither, as was before observed, Hephæstion and Perdikkas had been dispatched, on the commencement of the march from Paropamisus, to provide a bridge of boats, and make other preparations for crossing the Indus at this point. Here he found those generals engaged in the siege of this capital, which had employed their whole force, during thirty days; but, on the king's arrival, it surrendered; and the princes of the country, which had not yet submitted, now hastened to pay their homage to Alexander, and be enrolled among his allies and friends. Among these, the earliest and the most distinguished for riches and power, was Taxiles, sovereign of the whole country extending between the Sinde and the Hydaspes, who not only brought from

\* Arrian, lib. iv. cap. 30, and Curtius, lib. viii. cap. 11.

beyond the Sindé very handsome presents in money, elephants, and provision, but was also actively serviceable in promoting and securing the future conquests of Alexander.

The bridge of boats was already prepared; but this being not deemed the properest point for the easy and secure transportation of the forces, Alexander sent forward the heavy-armed troops and the gross of the army to a place on the Sindé, sixteen days march distant below that position. At this place the mountainous range of country terminated, and the level plain of the Panjab commenced, so much better adapted to the purpose of crossing on a bridge of boats than where the stream flowed turbulent on a rapid descent.\* With the light-armed troops he himself marched back into the territories of the Assaceni, where he was informed the brother of the late king had revolted, and, with a great body of barbarians, had fled to the mountains. Alexander, however, anxious to penetrate into the interior of India, did not think proper to pursue him to this retreat; and employed his troops, with the assistance of the natives, in catching the elephants which abound in that province, and are taken by the natives with singular dexterity, for the purpose of acting against the numerous train of that animal, which he expected would be opposed to him by the princes reigning beyond the eastern shore of the Indus. It seems to have been during this second expedition to the Assaceni and Cophenes, or Cow-River, which bounded their territories on the west, that Alexander paid his memorable visit to the city of Nysa, denominated Dionysopolis, in Ptolemy, from the tradition of its having been founded by Dionysius, or Bacchus, in his invasion of India, and known, in Sanscreet, by the resembling appellation of *Naishada*.† Concerning that invasion, and the curious fragment of both Indian and Greek history that regards Nysa, as well as its supposed founder, and the adjacent mountain Meros, (the *Meru*, or north pole, of the Brahmins,) the reader has already,

\* See Rennel's Memoir, p. 121.

† Sir William Jones in Asiatic Researches, vol. i. p. 259.



in the former part of this volume, been presented with very circumstantial details,\* and every thing added in this place would be tautology, except that, on taking possession of the city and the mountain, the triumphant host resigned itself, for six days together, to the transports of impetuous joy and the extravagance of Bacchanalian revels.† After this imprudent, and, in fact, scarcely credible, relaxation in a hostile country, Alexander, induced either by curiosity or vanity to navigate the Indus, returned to that river, and, finding near its banks a thick wood, ordered sufficient timber to be cut down for the construction of rafts, to carry down himself and the troops with him to that more convenient point of transportation where Hephæstion and Perdiccas had prepared the bridge of boats, and whither the main body of the army had marched some time before from Peucelaotis. On their safe arrival there, the embarkation took place; and, so excellently had every previous measure been arranged, the transportation of the whole army was effected, equally without loss and without opposition.

May.  
Before Christ,  
327.

In the introductory work, whatever concerns the geography of this part of India, as well as most things that have relation to the religion and the singular manners and customs of this ancient and secluded race, have been extensively discussed.‡ The narration,

\* Consult pages 122 and 123 preceding. † Arrian, lib. v. cap. 2. Curtius, lib. viii. cap. 10.

‡ That work, the *INDIAN ANTIQUITIES*, in fact, was composed on purpose to leave this history clear from the incumbrance of numerous notes on these different subjects, which must necessarily have been long and sometimes tedious, from the minuteness of detail into which it would often have been indispensable to enter, for the complete elucidation of subjects so novel to Europeans. By throwing together those occasional strictures into distinct Dissertations, which might be consulted at pleasure, I thought I should materially assist the reader, without disgusting him by a page overloaded with annotation. It was never, indeed, my intention, that those Dissertations should have swelled to their present magnitude; but that inconvenience, if it be one, has gradually sprung up from the vast variety, and, I may add from others, whose decision the public has been accustomed to respect, the national importance, in more than one respect, of the topics discussed. I have consumed on these two works ten of the prime years of fleeting life, and I have been honoured with no inconsiderable portion of

therefore, of the farther progress of Alexander into the interior of India, will flow on uninterruptedly, except in those cases where information, more recently obtained, may render occasional addition necessary.

The great river, properly called the Indus, is formed, according to the most accurate geographer of India, of ten principal streams descending from the Persian and Tartarian mountains, of which Alexander had previously crossed the Cophenes, the Choaspes, and the other branches on the west of the Sinde. Five more, rushing down on the eastern side of the Sinde, and giving to that country the name of *Panjab*, were yet to be crossed ere he could complete his original intention of reaching the distant Ganges. They were to be crossed too at a season when the periodical rains, already commenced in the northern mountains, had swollen them to an uncommon magnitude, and greatly increased their rapidity. The Sinde, as we are informed from Sanscreeet authority, in its early course was anciently called *NILAB*, or the *Blue River*, from the dark hue of its waters; and this native appellation, added to the crocodiles and the Egyptian beans that grew on its banks, will, in some degree, account for the strange mistake of Alexander, that he had discovered the sources of the Nile in this region of Northern India. Indian traditions mention, also, a city of the same name, situated near the present Attock, which a variety of circumstances

the public applause for my zeal and my perseverance. Let it be remembered, however, that applause is at best but a pleasing *phantom*: — had those ten years, and the same ardour of perseverance, been employed in the vigorous pursuit of independance by *commerce*, or in any more active line of honourable exertion, how different a prospect would have been opened to my advancing life! To myself, what solid, what permanent, good has been the result? or how have I been repaid the little fortune which I originally sunk in books, prints, and other articles of high expense, when I undertook these works? I am not ungrateful to the *INDIA COMPANY*, to the *EPISCOPACY*, and to *GOVERNMENT*, for what *has been done* for me; but I speak it for the last time, with respectful firmness, it is not adequate to my full emancipation, much less to the just hope of independance. Extinction itself is preferable to life doomed still to linger on under continued disappointment and involvement. — 9th May, 1799.

combines to prove must have stood on or near the scite of the ancient Taxila, and to have been the point at which Alexander effected the transportation of his army; because the same geographer observes, “this appears to have been, in all ages, the pass on the Indus leading from the countries of Cabul and Candahar into India;”\* which induced the politic Akber, in after-ages, to build, on this spot, the castle of Attock, commanding that passage.

The total number of forces which this first invader, from so remote a western clime, landed on the eastern banks of the Indus, is stated by Curtius to have amounted to one hundred and twenty thousand men;† a statement which must be supposed to include the thirty thousand Persian youths whom he had caused to be trained up in the Macedonian discipline, and constantly carried with him in his army, partly to serve as hostages and partly to act as soldiers. On the safe embarkation of the troops on the opposite shore, Alexander’s first care, as usual, was to offer solemn sacrifices to the gods; after which he exhibited gymnastic sports, according to the ancient custom of the Greeks. The importance of the friendship of his new ally, Taxiles, (called Omphis by Curtius, with the addition of a story not confirmed by any thing in Arrian,) now became evident; for, he not only refreshed his army during thirty days in his rich and flourishing capital of Taxila, but experienced from his liberality a repetition of such presents as would be most useful to him in passing the probably hostile countries beyond the Hydaspes. He also personally joined his army with a body of seven hundred horse and five thousand foot, besides thirty elephants; and to this step he was induced not less by the friendship which he had conceived for Alexander than the rooted antipathy which he is said to have harboured against two rival princes, his neighbours, named by the Greeks Abissares and Porus, whose dominions lay beyond the river that bounded his dominion eastward. Abissares, however, by far the

\* Rennel’s *Memoir*, p. 92.

† Curtius, lib. viii. cap. 4.

weakest of the two, hastened to make his peace with his now formidable enemy; while Alexander yet abode at Taxila, and his submission was benignantly received; the ambassadors sent by him being treated with respect, and the presents transmitted honoured with the return of others. Another chieftain, also, named by the Greeks Doxareas, and said to have reigned in these districts, made submissive tenders to Alexander, and added considerable presents to purchase his favour and protection. But Porus, or as, on Sanscreeet authority, we should more correctly denominate him, PAURAVA, sovereign of the region beyond the Hydaspes, resolutely refused tamely to yield up to a foreign invader the independance of his warlike nation and the throne of his illustrious progenitors. To the heralds sent to demand the payment of tribute, in proof of his obedience, and that he would meet the Macedonian conqueror on the confines of his dominion, the high-minded monarch exclaimed, “ that he acknowledged no victor, and would transmit no tribute; that, indeed, he would meet Alexander on his frontier, but that it should not be as a suppliant or as a vassal; it should be in arms, — in arms, the most proper mode of deciding the rights of contending kings!”\*

Alexander, rather delighted at the spirit than alarmed by the menace of this reply, lost no time in accepting the challenge of the Indian monarch. Having, therefore, placed a Macedonian garrison in the castle of Taxila, and appointed Philip to be the governor of it, he moved forwards towards the Hydaspes, in Sanscreeet called *Bedusta*, and, in the modern geography of India, the *Chelum*; being the first of the five rivers that give name to the province. Cœnus, one of the generals most in his favour, had been previously commissioned to transport, on carriages, the vessels, of which the bridge of boats had been composed, from the Indus to the Hydaspes; those vessels having been so contrived as easily to be taken to pieces; the

\* Curtius, lib. viii. cap. 13.

smaller vessels in two parts, and those of thirty oars in three. The space between Taxila and that river, a distance of one hundred and twenty English miles, was passed with a celerity proportioned to the impatience of the Macedonian hero to combat a prince, the conquest of whom, he conceived, would secure to him the uncontrolled dominion of the Indian empire; and, on his arrival at its banks, the formidable appearance of Porus, at the head of a numerous and well-disciplined army, strengthened with a vast train of elephants of uncommon magnitude, that lined the shore to a great extent, was well calculated to justify that conception. The fact, however, is, and every retrospect on either the Classical or Sanscreeet History of India tends to establish it, that, at this æra, a system, very much resembling the feudal government of ancient Europe, prevailed over the whole region of India; that it contained a number of petty kingdoms governed by distinct sovereigns, independent of each other, but, by the constitution of the government, subordinate to the supreme Maha-Raja, whose residence was either at Canouge or Palibothra, (*Patna*,) on the Ganges. Ferishta's Indian History, indeed, of this period, records Poor, or Foor, to be of the imperial dynasty of Delhi, in consonance with our former supposition that Hindostan was anciently divided into two great empires, situated on or near the two great rivers that wash their country, the Indus and the Ganges; but, from the entire silence of the Greeks on the subject of so celebrated a capital, affirmed, too, to have been built by the father of this very Foor, and the occurrence of no name in the least resembling Delhi or any of its ancient synonyms, the statement of the Persian historian is probably unfounded.\* The reigning monarch on the Ganges, we are now certain, was CHANDRAGUPTA, the *Sandra-Cottus*, or *Cotta*, of the Greeks, to whom Megasthenes was afterwards sent ambassador by Seleucus, and who, as we have seen above, had daringly usurped the throne after the murder of

\* The reader will recur to what has been said on this subject at page 513 preceding.

the pious Rajah Nanda.\* It is unfortunate that more ample materials have not hitherto arrived from India for composing the domestic history of this period, which, according to the order adopted in this History, would form the next section of its comprehensive survey. Whensoever they may arrive, the result must prove greatly illustrative of this particular portion of the Indian history, and I repeat the assertion in the Preface, that, with adequate encouragement, I shall joyfully resume the investigation. But let us return to the farther consideration of what has descended to us from classical writers concerning this invasion of the Panjab by Alexander.

According to them, the proper dominion of Porus extended no farther than the district confined by the Hydaspes on the western, and by the Accsines on the eastern, quarter. Strabo represents it as extensive, opulent, and containing nearly three hundred cities;† but many of these reported cities were probably mere villages, since the whole extent of the tract, thus described, does not exceed, according to modern admeasurement, forty miles in width and a hundred and fifty in length. The Hydaspes, or Chelum, is stated to have been four furlongs, or nearly half an English mile, in width; proportionably deep, and exceedingly turbid and impetuous, from the same cause that rendered the main stream of the Indus so dangerous to the army, — the floods, occasioned equally by the rains and the melted snows, rushing down from the mountains in still more accumulated torrents; for, it was now the height of the summer solstice. It was in no place fordable; and, added to this, the white surges, that every where broke furiously upon its ruffled surface, proved that the river rolled on a bed of rock and massy stones; threatening those who should attempt to cross it, in barks of such slight fabric as those used at the Indus, with inevitable destruction. From this formidable foe, the Macedonians turned their eyes to another still more dreadful, an army of thirty thousand foot, seven thousand horse, three

\* See page 503.

† Strabo, lib. xv. p. 663.

hundred armed chariots, and two hundred elephants, drawn up in dreadful array of battle, resolved resolutely to dispute their landing, should they be able to effect a safe passage over that rapid stream. This army, too, was by no means composed of men enervated and spiritless, like their Persian foes; they were a hardy and fearless race, tall in stature, and of a robust make; a race, trained from their infancy to war under an intrepid monarch. A train of selected elephants, of the largest size, sumptuously arrayed in all the gorgeous trappings of Eastern magnificence, in appearance like so many lofty towers, stood ranged along the banks, prepared with their ponderous feet either to trample down the assailing host, or dash them to pieces with their enormous probosces. Porus himself, mounted on the most majestic of those animals, and as well in stature as in valour and wisdom exceeding the subjects he commanded, shone above all, conspicuous by the glittering of his golden armour and the chains of precious stones suspended from his neck, or sparkling in the plumes of his tiara.

The stake on either side was great, and the efforts of the contending princes were proportionate to its magnitude. In fortitude and ardour of glory they were equal: in military talents Porus was inferior; but it was only to Alexander. The former trusted for success to heroic *valour* and physical *strength*; the latter plainly perceived, that, in this instance, at least, he could conquer only by judicious *manœuvre*.

The two armies, thus arranged in view of each other on the opposite shores of the Hydaspes, had full leisure to weigh and determine on the plans of attack and defence which they meant respectively to pursue. An attempt to pass a river so impetuous, and effect a landing on a shore so steep and so well defended, in open day, seemed to Alexander a hopeless task. It was only under the cover of night, and in the confusion attendant on darkness, that such an attempt was at all likely to prove successful; at the same time the king's great experience in the art of war, added to the

desire of preserving the lives of soldiers, so valuable and so necessary to his future views, in a country where every rood of ground would probably be disputed, taught him that the place of his encampment was not the exact spot from which it should be made. But though not proper for the *real* attempt, a *feigned* effort might be made there with advantage, to cover and assist other efforts made elsewhere. Fortunately for the accomplishment of this latter design, about one hundred and fifty stadia, or nineteen miles, below that part of the river where the channel takes a mighty sweep, there projected from the shore a rocky promontory, overgrown with wood; and, in a line with this promontory, in the middle of the river, stood an uninhabited island, also thickly interspersed with trees, in whose deep umbrage the army, after landing, might lie concealed from the view of the enemy. Having accurately surveyed this spot and formed his resolution, Alexander returned to his camp. And now, in execution of his concerted scheme, night after night, the trumpets were sounded, and the shouts, as of cavalry attempting to ford the river in the face of the enemy, were every where heard, and not only kept the enemy in a perpetual state of alarm and suspense, but exhausted them by incessant vigils. Porus perceiving, at length, that these were only feints intended to deceive and harass him, ceased to pay any particular attention to these nightly alarms; yet still he relaxed not from the general vigilance which should pervade a well-ordered camp. The Indian monarch being, by this stratagem, lulled into a kind of partial security, Alexander proceeded to the accomplishment of his project. He selected, for the purpose, a strong body of cavalry, in which he knew the inferiority of his enemy, together with the foreign mercenaries and some light-armed battalions, best calculated to act with the celerity and vigour requisite on this occasion. Craterus was left on the spot in command of the remaining cavalry, the Macedonian phalanx and the Indian auxiliaries under Taxiles, with orders to continue at night the usual noises, but not to move till he himself, by engaging the enemy on the opposite shore,



had drawn off the elephants that lined it, in which case, the cavalry and the whole remainder of the army were immediately, and at every hazard, to force the passage.

Alexander having taken these precautions, and ordered the imperial tent, conspicuous from its loftiness and splendor, to remain standing, surrounded with his guards, as if he himself were still present, marched off, at the dusk of eve, by a circuitous route at some distance from the bank, to the rocky eminence in question. When arrived at about nine miles, or half the distance from the camp to the rock, he stationed there Melcager, Attalus, and Gorgias, with the foreign mercenaries, ordering them the instant, that, on the following morning, they observed the hostile armies on the opposite side in motion, they should embark in the vessels, which, silently gliding under cover of the night, had attended their progress down the stream, and join him. The king himself, with the troops accompanying him, having arrived safely at the rock, lost no time in crossing over to the island on rafts and vessels, which had been previously brought to the rock, and put together in its concealing woods. While they were thus employed, there fell a tremendous storm of thunder and lightning, with torrents of rain, sufficient to terrify and obstruct the progress of any soldiers but those of Alexander. Those determined warriors, so far from being dismayed by the conflicting elements, heard with joy the dreadful solstitial thunders which concealed from the ears of the enemy the rattling of their armour and the dashing of the oars. Alexander himself, with Ptolemy, Perdikkas, Lysimachus, Seleucus, and others, his most experienced generals and beloved friends, braved the storm in a vessel of thirty banks of oars, and landed in safety on the island just as the day which was to decide the fate of Porus began to dawn; at which period the roar of the thunder ceased and the tempestuous sky became suddenly serene. The island was rapidly traversed by the army, and the vessels, coming round to the opposite side, again received the troops, and landed them in the face of the advanced

guard of Porus, which instantly galloped off at full speed to acquaint the Indian sovereign of the approach of the enemy in that unexpected quarter. As the corps of infantry successively arrived, and the horse landed out of the boats in which they had been ferried over, on the eastern shore of the Hydaspes, Alexander, who, still foremost in every station of more imminent danger, had first ascended the bank, in person attended to form the debarking troops, and draw them up in order of battle. When the whole number, amounting to six thousand foot and five thousand horse, was completely landed, he placed himself at their head, and marched forward in quest of the foe. It unfortunately happened, however, and was speedily discovered, that they had, from their ignorance of the country, disembarked on a part of the shore, so separated by a deep stream formed by the violence of the floods from the main land, that it appeared like another island. So high had risen the waters which filled it, they had the utmost difficulty in finding any place fordable either for the cavalry or infantry. At length, however, they waded through it; the former, with the water reaching up to the necks of their horses; the latter, buried breast-high in the waves. Again formed in order of battle, and with equal celerity by the king himself, as the troops successively ascended the bank, the horse, with Alexander at their head, pressed on with rapidity to meet the foe; the foot being ordered to follow them leisurely, that their strength might not be exhausted before they could get into action; an action, which, from every appearance, would be, in an extreme degree, obstinate and bloody.

In the mean time, the advanced guard of the enemy, arriving at the camp of Porus, spread the alarm of Alexander's attempt to pass the river near their post; but the cautious Indian monarch, either not believing their report or considering this as one of those ingenious feints by which he had been so often imposed upon, contented himself with sending his son, at the head of two thousand horse and one hundred and twenty armed chariots, to prevent his

landing. On approaching that part of the river, the young prince was not a little astonished to find a landing already effected, and a considerable detachment of the Macedonian army advancing to give him battle; for, Alexander retained the main body of the horse with him for the greater and more decisive contest which he saw must soon take place between himself and Porus, and he repressed their ardour to engage, in order to give the infantry time to join him. To this line of conduct he was induced by the supposition that Porus, with his whole army, was following close in the rear of his son's detachment; but being undeceived in that respect by the parties sent out to reconnoitre, he determined to strike terror by an act of necessary rigour; and, rushing with his whole force upon the unsupported foe, cut the greater part of them to pieces; while the whole of the chariots, unable to proceed through the swampy ground, inundated by the torrents of rain that had fallen in the night, became the easy spoil of the victor. The troops, that escaped the undistinguishing slaughter of that day, fled back to the Hydaspes, and bore to the unhappy monarch the disastrous tidings of his routed forces, and of his son slain while bravely fighting at the head of his detachment.

Porus, who, during the whole of Alexander's absence from his camp, had been unusually harassed with the clamorous din of the Macedonians and pretended preparations for passing the river, was for some time in the deepest perplexity, whether he should wait the threatening or seek the advancing foe. His magnanimity and valour led him to prefer the latter of these alternatives; and, therefore, leaving on the spot a certain proportion of his elephants and his army, to awe and keep in check the Macedonians on the opposite shore, he immediately led from their encampment an army consisting of thirty thousand foot, four thousand horse, three hundred chariots, and two hundred elephants, to dispute the palm of glory with the conqueror of Darius. "The mighty Foor," says Ferishta, "issued from Sirhind, with an army numerous as the locusts, against the

great Secander.”\* That this vast host, especially the elephants and the chariots, might act without obstruction, a wide and even plain, with a surface of firm sand, was judiciously sought for, and fortunately found. Here the intrepid Indian drew up his army in the following order: The elephants were ranged in the front of all, at the distance of one hundred feet from each other, forming a line of vast extent, and terrible to behold! Behind this presumed impregnable bulwark were placed the numerous battalions of infantry, that, when the goaded elephants had commenced the work of havoc and destruction, the former might rush impetuously on, and complete the dreadful tragedy. Such were the maxims of Indian warfare, which, in ancient times, placed its principal dependance on the number and vigour of this species of animal brought into the field. The horse he divided into two bodies, which he constituted the wings of his army; before which he placed the chariots, most probably themselves armed with scythes and other offensive weapons, but certainly crowded with those who were dexterous in the use of the bow and skilled in hurling the javelin.

The Indian order of battle was scarcely thus completely arranged, when Alexander, at the head of his cavalry, arrived in sight. As it was in horse that he was by far superior to Porus, he was determined that they should bear the chief burthen of the action. His infantry was not yet come up, and he had full leisure, therefore, as well to reconnoitre the ground as to examine every point of the position taken by the enemy, who confided principally on the order of battle which he had adopted, and who seemed to await the attack in all that dreadful serenity, which, in the physical world, often precedes the most violent tempests. The infantry, which had pressed on with uncommon eagerness, that they might share in the glory of this memorable day, at length arrived; and, it being necessary that they should take some rest and refreshment before they could engage in

fight, Alexander so completely surrounded them with his horse, as to shield them from any danger of attack, which, however, seemed the last thing the enemy had in contemplation. That portion of the army having recovered from its fatigue, he formed of it his centre, heading himself the right wing, and appointing Cœnus to the command of the left, both consisting of cavalry. The Macedonian horses, though during their engagements with Darius not wholly estranged to elephants, yet never approached that animal without reluctance and terror, and as it was upon this part of his army, and his knowledge of this circumstance, that Porus principally relied for success, Alexander determined to avoid them altogether; and, while Cœnus with his division wheeled round to attack the enemy's right wing, the king fell furiously upon their left; having previously ordered Seleucus, with the foot, to remain stationary till he saw that confusion in the army of the enemy which his measures were calculated to produce. The Indian horse, accustomed as they were to conquer on Indian plains, for a long time resisted valiantly the superior numbers and impetuous attack of the Macedonian; but, being overcome at length by the masterly manœuvres and correct discipline of their assailants, were driven from their station; and, by that means, left the infantry, whose flank they had covered, exposed to their fury. While, therefore, they were thus assailed in flank and rear by Alexander and Cœnus, the Macedonian infantry advanced with rapidity, and, with their long pikes and lances, attacked both the elephants and their drivers; at the same time that the equestrian archers, in number a thousand, whom Alexander had purposely selected to attend this expedition, overwhelmed those who fought in the chariots, as well as the horses that drew them, with showers of arrows and javelins. The enraged elephants, almost frantic with the pain they endured, rushed forwards on the Macedonians with irresistible impetuosity, breaking through the embodied phalanx, and trampling multitudes to death. The Indian horse, observing this check given to the enemy's in-

fantry by the elephants, quickly rallied again, and made repeated and vigorous attacks upon Alexander and Cœnus: but those commanders, having now united their formidable squadrons, repulsed them with great slaughter, and compelled them to seek protection among the elephants, which, after all, proved very little; for, the drivers of those animals being for the most part slain, and themselves covered with wounds, carried havoc and destruction with undistinguishing fury through every part of the field, and proved equally fatal to friends as foes. The Indian horse and infantry, therefore, whom they were principally intended to shield, being crowded together in a confined compass around them, suffered more severely from *them* than from the Macedonians themselves. The latter, less straitened for room, every where opened their ranks to let them pass, and escaped the danger. As to those of that unwieldy tribe that were more mischievously furious, and still remained on the field, the Greeks, at the risk of their lives, approaching them with axes, clove asunder the sinews of their legs; and, with long and sharp instruments, curved like scythes, which they had prepared beforehand, cut off their trunks, and thus rendered impotent their savage ferocity.

The Indians, though surrounded by perils from every quarter, on one side trodden down by the elephants and on the other slaughtered by the Macedonians, yet disdained to yield to inferior numbers the palm of victory, and, for a long time, fought, especially the horse, with all that heroic bravery which distinguished their countrymen at Arbela, when the Indian cavalry pierced through the centre of Alexander's line, and plundered the Macedonian baggage. Amidst this mutual and eager contest for glory, Craterus, attentive to the orders of the king to pass the river, when he should see him engaged with Porus, with little obstruction effected a landing on the eastern shore of the Hydaspes at the head of the remainder of the army, which, impatient for action and unexhausted by fatigue, hurried to the field of battle, and, falling on the Indians, em-

barrassed by their situation and weakened by their exertions, completed the rout which had already partially began. The tumult and confusion that now took place cannot be conceived or described: — the wounded elephants, without riders, raging through the field, and spreading dismay and death wherever they came; horses and men rolled over each other on the bloody plain, and struggling in the agonies of death; the crash of chariots, the shouts of the victor, and the shrieks of the expiring. Those, that had an opportunity, sought safety in precipitate flight, but by far the greater part of that vast army was cut to pieces; the numbers killed that day, on the side of Porus, amounting, according to Arrian, to near twenty thousand infantry and three thousand horse; with the loss of all the chariots and elephants! The loss on the side of Alexander was very low in proportion, but still higher than in any battle with Darius, being eighty of the infantry and two hundred and thirty of the cavalry.\* Diodorus, with greater probability, states that loss to have been seven hundred infantry: in the number of cavalry slain he agrees with our author.†

With respect to the Indian monarch himself, he was conspicuously seen, during the whole of the engagement, mounted on an elephant of uncommon magnitude and courage, issuing orders to his generals with the utmost coolness, and exposing himself, with the most daring intrepidity, in whatever quarter the rage of battle was most violent. Foiled in one part of the field, Porus and the veteran bands that ever attended and guarded his person, renewed the contest with fiercer fury in another. While a troop could be kept together, or a battalion rallied, Porus was at the head of that troop and of that battalion. Majestic in person and on a majestic animal, he was the admiration of every eye, and, at the same time, the object of every hostile dart. But his coat of mail was of excellent fabrication, and of a texture so firm, that the arrow and the javelin

\* Arrian, lib. v. cap. 18.

† Diod. Sic. lib. xvii. p. 469.

fell equally shattered to the ground. At length a dart, from some unknown hand, struck him on the only part where his armour could be penetrated, the compages that thinly guarded the right shoulder; and the wounded monarch, anxiously looking round, and observing himself, of all his mighty host, almost the only survivor amidst a waste of death, ordered the driver of his elephant to conduct him from the fatal field, strewn with his most beloved friends and subjects. Alexander, extremely solicitous to preserve the life of so brave a man, dispatched Taxiles after him, ordering him to use every argument to induce him to surrender himself; assuring him of such a reception from his conqueror as a valiant man and a great prince merited. On the approach, however, of Taxiles, his ancient foe, the indignant monarch launched a javelin which had nearly transfixed him; calling him aloud a traitor to his country and a pusillanimous deserter of the rights of kings. Undiscouraged by this rude repulse, Alexander immediately sent other messengers to recall the flying prince, and, among others, Meroë, his bosom-friend, who at length succeeded in effecting his return. Having thus determined to submit himself to the generosity of Alexander, he caused his elephant to be stopped; and, the docile animal kneeling down, he was assisted to descend from it by his attendants, and had the wound, which proved not to be dangerous, dressed. He then suffered himself to be conducted by Meroë towards the tent of Alexander. On his approaching the royal pavillion, Alexander, with his friends, advanced to meet him, and pausing, as he drew nearer him, was forcibly impressed with the grandeur and nobleness of his appearance; for, he was five cubits, or above seven foot, in height, yet exactly proportioned, and of a majestic, yet pleasing, countenance. The relation of what passed at this conference would fill a very interesting page of history, but I have no room for the detail; and having now exhibited Alexander triumphant over his most powerful Indian foe, though by no means, as is generally understood, the supreme sovereign of India, I find myself compelled to hasten



to the conclusion of a volume, which has already exceeded every prudent limit. The result was, that Alexander, equally won by his talents and his valour, ever afterwards numbered Porus among his intimate friends, and not only honourably replaced him on the throne of his ancestors, but added many extensive provinces to his former empire. Alexander, after this, performed magnificent obsequies to the manes of those brave men who had perished in the engagement; offered the most costly sacrifices to the gods; and solemnized the athletic and equestrian games usual among the Greeks, on the banks of the Hydaspes. In memory, also, of this important victory, the king erected two cities, one on the spot where the battle was fought, which he thence called *NICÆA*; the other on the scite of his camp on the western bank of the Hydaspes, where his favourite horse Bucephalus, which he had broke in, when a youth, at the hazard of his life, which had attended him in all his campaigns, and shared every danger with his affectionate master, died, according to Arrian, at the advanced age of nearly thirty years.\* But this must certainly be a mistake; for, at that rate of computation, Bucephalus would have been a year older than Alexander himself, who is said to have broken him in, when nobody else could accomplish the arduous task, at the age of sixteen years; and it is not credible that a horse, for which Philip, as Plutarch informs us, paid thirteen talents, (or 2500*l.* sterling,) could be worth that sum when the prime of his youth was so long past.† The age of Bucephalus, however, even according to this mode of calculation, must have been considerable, and his memory was intended to be perpetuated in the name of *Bucephala*, conferred on the city built on the spot where his death took place. Modern geography enumerates no city near that spot at all corresponding to either of these Greek appellatives.

After staying a short time to refresh his army in the kingdom of Porus, Alexander marched, with a considerable part of his army,

\* Arrian, lib. v. cap. 18.

† Plutarch in Vita Alexand.

into the adjacent territory of the Glausæ, situated north-east of that kingdom; and in this march we find a striking proof of the astonishing wealth and population of India, when undisturbed by foreign invasion, and its inhabitants are left to be cherished and protected by their own mild laws and the liberal spirit of their native princes; for, those territories are said by Arrian to have contained thirty-seven large cities, many of them having ten thousand inhabitants, with a vast number of villages, proportionably populous. These were taken possession of without the least resistance from the peaceable inhabitants; (for, how should a race, absorbed in agriculture and commerce, cope with the armed veterans of Greece?) and the sovereignty of the whole region conferred on Porus. Abissares, also, king of a northern tribe of mountaineers, called in the language of modern India *Gehkers*, or *Kakars*,\* an ally of Porus, sent ambassadors, offering ample presents of elephants and money, and the unconditional surrender of his kingdom. The king, perhaps mistrustful of his real intentions, commanded that Abissares should attend him in person, or he should pay him a visit in his native mountains. On the mountains in the neighbourhood of the Hydaspes were lofty woods, which Alexander ordered to be cut down, and, of the timber, a great number of vessels to be formed, with which it was his intention, on his return, to sail down the Indus into the ocean. The Assaceni, having again revolted, Philip was dispatched to reduce them, and Craterus being appointed to superintend the erection of the two cities which he had ordered to be built, as well as the fleet preparing, Alexander advanced to the Acesines, or modern *Jenau*, the next river of the Panjab. Before he commenced his march, however, he took an opportunity of reconciling to each other the princes Taxiles and Porus; granting the former permission to return to his hereditary domain, and giving the latter the most solemn pledges of lasting friendship.

\* Rennel's Memoir, p. 93.

Broad, turbulent, and rapid, as was the Hydaspes, the Acesines is represented to have exceeded that river in all these points; its breadth being fifteen furlongs, or nearly two miles; whereas that of the Hydaspes was only four furlongs, or about half a mile over; and its surface, in particular, being wrought into such violent agitation by the numerous and prominent rocks which every where choaked up the channel, that the waters of it seemed to boil, and threaten immediately to ingulph whomsoever a fatal temerity might lead to attempt the passage. But the Macedonian army, which had already triumphantly crossed so many rivers and mountains, disdained to have its progress impeded by the terrific appearance of the Acesines, and, partly on the vessels brought from the Hydaspes and partly on skins stuffed as before, were ferried over the formidable stream. Many of the vessels, however, struck against the prominent rocks in the river, and were dashed to pieces; but the floats, formed of lighter materials, rebounded uninjured, and deposited their burthen safely on the opposite shore. Of the country on the eastern side of the Acesines, a second Porus is said to have been the sovereign. This Porus, too, was at enmity with the first conquered of that name; and, led by his antipathy to that Porus, had, previously to the battle of Nicæa, sent ambassadors with the offer of his kingdom, and a voluntary surrender of his army, to subjugate his rival. The moment, however, he learned that Alexander had obtained a signal victory over his antagonist, had admitted him to his friendship, had again placed the crown upon his head, and had greatly increased his power for offensive operation, by the addition of a large adjoining territory, the wary, but dastardly, Indian, conceiving himself doomed to be the victim, fled from his dominions, at the head of all the brave young men capable of bearing arms, whose business it should have been, and whose inclination it probably was, to defend them against an invader. In the eager pursuit of him, Alexander arrived on the banks of the Hydraotes, or modern Rauvee, the third river of the Panjab; and, having hence dispatched He-

phæstion and Cœnus completely to scour and reduce the whole country, he also added to the kingdom of his friend Porus these dominions of his ungenerous enemy.

The passage of the Hydraotes, or Rauvee, is not mentioned by Arrian as having been attended with any peculiar circumstances of danger or difficulty; and it is Major Rennel's opinion, confirmed by many strong local considerations, that Alexander crossed this river "near the place where the city of Lahore now stands."\* Arrived on its eastern banks, he found a most formidable enemy prepared to dispute his farther progress through the Panjab, in three great confederated tribes, the Cathæi, the Malli, and the Oxydracæ, concerning whom it is necessary to state some particulars supplied by the laborious diligence of the respectable geographer just cited. By the Cathæi, or Catheri, as Diodorus writes the word, he contends is meant the *Kattri*, or war-tribe of India, a supposition which their martial character justifies. Their capital of Sangala he places in a direction south-west of Lahore, at the distance of a three days march, and consequently so far out of the direct line of Alexander's route to the Ganges. This south-western progress of the army led the Macedonians near the confines of the province of Multan, and therefore the Malli must necessarily mean the people of Multan, or Malli-sthan, the region of the Malli. The district of *Outch* is not far distant, and the Greeks, fond of softening the Indian words by any resembling term expressive of the physical appearance of the people, called these people Oxydracæ, from their *sharp sightedness*.† Against these three tribes of warlike Indians, whose union of numbers and courage rendered them, in a high degree, formidable, Alexander thought it prudent to lead the concentrated force of a Grecian army.

These people, Arrian informs us, had already resisted, on a former occasion, the combined armies of Porus and Abissares, and the city

\* Memoir, p. 93.

† Rennel's Memoir, and Sir W. Jones in Asiatic Researches, vol. i. p. 2.

of Sangala, to which they had now retired, was strong by nature, and rendered still stronger by all the skill in fortification known to a barbarous people. It seems to have been situated on one of those eminences, though not of the loftiest kind, with which this part of Asia abounds; and on the summit of which the Indians delight to erect their laboured forts. An extensive lake secured it from assault on one quarter, and on all others it was defended by high walls, flanked with strong bastions. Before the gates of this city, the three great tribes above-mentioned, combining their strength against the common foe, had encamped, and intrenched themselves within the centre of a range of carriages, strongly fastened together, and drawn round them, as an impregnable rampart, in three circular lines of considerable depth. Mounting on the carriages that formed the outermost of these lines, they perpetually darted thence their missive weapons, and, with their unerring javelins, struck with death all that came within a certain distance. As the city lay immediately behind them, it was their intention, if unsuccessful in this mode of defensive combat, to retreat within its walls, and defend it to the last extremity; all which circumstances prove the proud spirit and obstinate valour of these northern Indians, when their independence and every thing dear to freemen were attacked by unprovoked aggression. Alexander, however, was greatly irritated by this appearance of determined opposition, which threw such immediate obstruction in the way of his project of advancing to the Ganges, and, taking a near view of both their intrenched lines and their fortified city, saw that the reduction of these tribes would occasion him a considerable loss of time as well as of men. To delay, however, the attack, was only to give new strength and courage to the enemy; he, therefore, immediately, with his whole force, attacked the first line of their intrenchment, which, though very bravely defended by the Indians, was too weak to resist the fury of the Macedonian phalanx; who, rushing forward through a storm of darts, drove away the defenders, and broke to pieces the carriages.

The second line was constructed with greater skill, was stronger, deeper, and still more valiantly defended. It was carried, however, after the loss of a great many lives on both sides, and preparations were making for attacking the innermost, when the enemy, justly dreading the event, deserted their camp, and retired within the walls of their capital. Alexander immediately began to invest the city with his troops, but found he had not a body of foot sufficient with him completely to surround the vast extent of its walls; and, therefore, made his cavalry, on this occasion, do the duty of infantry: at the same time he advanced his works close to the ramparts and to the very edge of the lake. On the borders of that lake he stationed also large parties of horse, to prevent every possibility of escape by the enemy, on whom he meditated a severer punishment than their brave opposition merited. Sensible of the hazard of delay to his future schemes of aggrandizement and glory, the king now hurried on the siege with unremitting vigour; the battering engines shook the walls above, and the miners sapped their foundations below. Alarmed at length by these violent and terrific movements, and seeing the utter impossibility of maintaining an equal contest with troops so well disciplined in the science of war, the Cathæans and their allies began to think of securing their present safety by flight; trusting, if that could be effected, that they should be able, by other modes of offensive operation, to harass his troops and retard his farther progress on Indian ground. The lake that partly environed their city was, in some places, fordable; by this way, therefore, they hoped to effect their escape into the adjacent country; and, in consequence, at the dead of night, throwing open the gates in that quarter, the whole body of the besieged attempted to force a passage through the surrounding enemy. This they would in all probability have effected, had only the ordinary guard been on duty there; but Alexander, having cause to suspect their intention, had that very evening strengthened the force on that station by a numerous squadron of

horse, giving orders to Ptolemy Lages, who commanded that squadron, that, the instant any such attempt should be made, all the trumpets should sound to arms, when he himself, with the whole army not immediately occupied in the defence of the lines, would repair to the spot. Alexander had given orders, that additional redoubts should be thrown upon the side nearest the lake, and that the roads should be blocked up by the carriages taken from the enemy in the late engagement, laid across them, to obstruct the progress of those who might escape the vigilance of the troops. These orders were all punctually executed, and the fugitive troops found that they had no sooner escaped the danger of being ingulphed in the lake, than they were surrounded by great bodies of cavalry, to whom resistance was unavailing, and who slaughtered them without mercy. The first ranks being thus unexpectedly cut off, and the whole army, roused by the clangor of the trumpets, being in motion to oppose their flight, the rest hurried precipitately back into the city, resolved either by one desperate effort to raise the siege or sell their lives in this last extremity as dear as possible. Each party now, returning to the contest, fought with redoubled fury; but the miners, being at length successful in sapping the walls, a breach was made in them, through which the Macedonians poured with an impetuosity that bore down all opposition. Others, applying the scaling-ladders, mounted the wall in places where no breach was effected, on which and the bastions a desperate conflict was for a long time sustained; but perseverance on the part of the besiegers rendered them finally triumphant. The works being thus carried by storm, and the city in possession of the Greeks, a dreadful and undistinguishing massacre commenced, and Sangala was deluged with the blood of its unfortunate citizens. When about seventeen thousand Indians were put to death, Alexander ordered the slaughter to cease, and the rest, to the enormous amount of seventy thousand, who had pressed into that city, were taken prisoners; together with a vast booty, including three hundred chariots

of war and five hundred horse. The loss of the Macedonians, killed at this important siege, was comparatively small, not exceeding one hundred men; but the number of wounded was greater than on any former occasion, for Arrian states it at twelve hundred, among whom were Lysimachus and other commanders of the first distinction for talents and valour.\*

Sangala thus reduced, Alexander was in hopes that the terror of their punishment would induce the inhabitants of all the adjacent cities to submit, and dispatched Eumenes, with three hundred horse, to inform them of its fate, and to demand the surrender of themselves and their cities. But Eumenes found those cities a desert; the inhabitants of that whole district, who had already learned the fate of Sangala, under the impulse of terror and dismay, having precipitately fled, and concealed themselves in the forests and mountains. Alexander, fearful of a new hydra erecting its head in that region, immediately ordered numerous squadrons of cavalry to scour the country in every direction, and himself also joined warmly in the pursuit: many were overtaken and slain, but they were principally those whose age or infirmities had retarded their flight; the rest escaped: and the king, returning to Sangala, raised it to the foundations, lest it should a second time prove a harbour for his enemies. The other cities, reduced in this excursion, as well as the entire region subjugated between the Hydraotes and Hyphasis, he gave to Porus and those tribes of Indians who had voluntarily joined his standard, and then marched back to the point on the Hyphasis, at which he intended to cross that fourth river of the Panjab. Arrian does not notice, but Curtius particularly mentions, as resident in this quarter of India, a nation, remarkable for the superior

\* Arrian, lib. v. cap. 25. Curtius, lib. ix. cap. 1. But Curtius gives a very confused and imperfect account of this affair, and mentions not even the name of the city, for which, notwithstanding the marked circumstances of the hill and the lake, no particular scite is assigned in the Modern Geography of India, nor has any corresponding name been found in the Sanscreeet Vocabulary.



beauty of their persons, to which great attention was, by the order of the state, paid in their infancy: but not only for their corporeal qualifications are they praised by this writer, he bestows equal commendation on the sublime wisdom of their legislative code and the unsullied purity of their morals. They were governed by a king, named Sophites, who, on Alexander's approach to his capital, had ordered the gates to be closed, and not a soul to appear on the walls, either to repel or to invite the enemy. The Macedonians, in consequence, concluded that this also was a city that had been deserted by the terrified inhabitants, and were advancing to take possession of it, when, to their great astonishment, the gates were suddenly thrown wide open, and discovered Sophites himself, who, in comeliness, exceeded all his subjects, accompanied by two beautiful youths, his sons, and a long train of nobles, coming forth in procession to meet the victor, and lay at his feet the royal insignia, formed of the purest gold, and glittering with a profusion of diamonds. The description of the ornaments that decorated this prince is elaborately eloquent, 'but, what is more to the purpose, it is also correct, and exactly corresponds with the habits worn by the great rajahs of the present day. A long embroidered vest of a purple ground, interwoven with gold, enfolded his elegant form, and descended gracefully down to his feet; but not so as to conceal his sandals, which were of a rich gold brocade, sprinkled with pearls and rubies. He was splendidly adorned with rich necklaces and bracelets of various coloured stones. Two pendant jewels, of uncommon magnitude and of the purest water, glittered in his ears. His sceptre, of wrought gold, was studded with beryls; and this, with the other insignia, he submissively presented to Alexander; at the same time earnestly soliciting his royal protection for himself, his children, and his subjects.\* Alexander received this courteous prince with great benignity, returned to him the insignia of royalty,

\* Curtius, book ix. cap. 1.

and, after visiting his capital and refreshing his army there, pursued his march to the Hyphasis. On his way thither, he was met by another prince, whose country bordered on its banks, and whom Diodorus distinguishes by the appellation of Phegeus, but whom Curtius, generally his copyist, terms Phegelas.\* The subjects of this prince would willingly have flown to arms, but Phegelas forbade them, and, commanding them peaceably to return to their agricultural pursuits, set off to meet and appease Alexander with magnificent presents. Alexander, who was anxious to leave no enemy behind him unsubdued by arms or kindness, received him with the same affability he had shewn to Sophites, abode two days in his territories, and, on the third, prepared to cross the river. The name of this river, the fourth of the Panjab, was doubtless formed by the Greeks from *Beypassa*, its ancient Sanscreeet appellative in the geography of the Ayeen Akbery. The modern name of *Beyah* is probably also a contraction of the Sanscreeet term. It was not less broad and violent than the Hydraotes, nor the channel less rocky and interrupted. Before he attempted the passage, Alexander inquired anxiously of Phegelas concerning the distance between his present position and the Ganges, and the military strength and population of the nations who inhabited the banks of that river. In answer to these inquiries, he was informed, that, when he had crossed the Hyphasis, his direct line of march lay through a dreary desert of eleven days journey, at the end of which he would reach the river in question; a river, the broadest and deepest in India, and to which all those he had already passed might be considered as rivulets; that its eastern banks were inhabited by two numerous and warlike nations, denominated, from the situation of the one and the capital of the other, Gangarides and Prasii, whose king, by the Greeks called Agrammes, was prepared to meet him on the frontiers of his dominion, with an army far more

\* Diodorus Siculus, lib. xvii. p. 563. Curtius, in loco citat.

numerous than any he had yet encountered. The soul of Alexander was fired with this intelligence; every moment seemed lost till he had passed the bounds of that inhospitable desert; till he had braved the billows of that mighty river; till he should be able to bring to action that formidable enemy; and erect the triumphant banners of Macedon on the shore of the ocean that formed the eastern boundary of Asia.

While he was meditating the full accomplishment of these designs, and preparing to lead his harassed soldiers to new hardships, the whole camp was filled with seditious murmurings, and remonstrated with one voice against engaging deeper in projects of so hazardous and precarious an issue. Reduced in their numbers by frequent and long-fought battles, covered with honourable wounds, and crowned, as they imagined, with sufficient glory, they demanded to be led back into their native country, to share that repose which their long services required, and to spend the remainder of life in the enjoyment of the fortunes which they had so dearly earned. In Porus they had already found a formidable and resolute enemy; and a report was spread generally throughout the camp, that, beyond the Ganges, a river reported to be a hundred fathoms deep and four miles in breadth,\* the kings of the Gangarides and Prasians had assembled an army of eighty thousand horse, two hundred thousand foot, two thousand armed chariots, and three thousand fighting elephants.† However exaggerated this account might have been, it filled the bravest among them with dismay; they supposed themselves conducting to slaughter rather than to victory, and many of them loudly exclaimed, that they would not submit to be sacrificed to gratify the boundless ambition of their commander.

Alexander, who was totally absorbed in his darling project of reaching the Ganges, and thence pressing on to the farthest limits

\* Plutarch in Vita Alexand.

† Curtius, lib. ix. cap. 2.

of Asia, on hearing the rumour of these murmurings, was filled with inexpressible anguish, mingled with rage and indignation, to which he dared not, at this momentous crisis, give vent. He was convinced, however, that there was no time for hesitation. With that decisive vigour which always characterized the actions of this great prince, he immediately ordered a general assembly of the army to be summoned, and, by the most affable and condescending behaviour, endeavoured to allay the ferment, to tranquillize their minds, and win them over to his purpose. His august presence at once awed them to respectful silence, and his assumed benignity revived all their affliction for him; but still they were inflexible in their purpose of not proceeding beyond the Hyphasis. In a speech of great subtilty and varied eloquence, he touched every chord of passion that strongly vibrates on the human heart. He aimed principally to work upon that high sense of honour which the Greeks ever cherished both individually and nationally; to wake in their minds the dormant spark of expiring ambition; to provoke the emulation of generous youth, and stimulate the avarice of frozen age. He strove, by recounting all their past glories, to animate them to attempt the acquisition of still nobler and more substantial renown; to exceed the boasted exploits of Hercules and Bacchus; and reach the limits of the habitable world. He painted, in the most glowing colours, the immense magnitude of the spoil that awaited them beyond the Ganges; kingdoms overflowing with wealth, the accumulated wealth of ages, the concentrated treasures of Asia. He ridiculed the idea of the innumerable force in infantry, in cavalry, and elephants, which the Gangaridæ could bring into the field, and with the magnified details of which their enemies aimed to terrify them and arrest their progress. "Have you forgotten," exclaimed this prince, "the still greater armies of Darius; the uncounted multitudes who perished, oppressed by their own numbers, at Issus and in the defiles of Cilicia; and the myriads, in vain opposed to Macedonian valour, on the plains of Arbela? Are the Gan-

garidæ a braver or hardier race than those whom you conquered on the Bactrian hills; those who drenched with blood the Sogdian plains; or those who, in terror of your vengeance, precipitated themselves down the rocky steep of Aornus? Can the number of elephants, however great, alarm Grecian soldiers, after the recent proof, exhibited in the battle with Porus, of their utter inutility in the field, or, rather, of the certain destruction, of which they may be made the terrible instruments, against their own party? Does the broad, the deep, the rapid, Ganges fill you with dismay? Have you not, then, in your progress hither, crossed the unfathomable deep itself? Or, is it less safe to pass a wide and majestic river, flowing on with an even, though rapid, course, than an impetuous current, confined by steep banks within a narrow channel, like the Hydaspes; or foaming along, over a rocky bed, like the Acesines? Will you desert a general who has shared all your toils, and braved with you every danger, in the full career of glory; or, rather, when our triumphant warfare is nearly accomplished; for, we already verge on the Eastern Ocean, and have nearly reached the point whence the sun pours its first beam on the illumined earth? Behold your prince, who could command your obedience, condescends humbly to solicit your concurrence with his ardent wishes; and conjures you, by every thing sacred, that you will not rend the palm from him in the moment of victory; nor suffer the laurel, to whose lustre you have so largely contributed, to be tarnished by an untimely and disgraceful retreat!" — After pausing some moments, and observing both officers and men to remain entirely silent, with their eyes stedfastly fixed on the ground, and absorbed in profound melancholy, Alexander again exclaimed, "Where is that burst of applause that formerly used to follow the addresses of your sovereign? Where is that loyal zeal for my safety, that unbounded attachment to my person, which led you to contend for the distinction of bearing my wounded body from the field? Where, at this important moment, are the spirit, the ardour, of Macedonian soldiers? Return, ungenerous men! to

the inglorious pursuits of peace basely purchased by the sacrifice of your prince. For, know, that thus far advanced towards the goal, I will not relinquish the dazzling prize. I will march on at the head of the more faithful Scythian and Bactrian forces in my train, and lead them triumphantly over the rivers which you dread, and against the armies and elephants which fill you with so much horror. Those despised barbarians shall hereafter be the braver comrades of Alexander. Return, ungenerous men! and tell astonished, tell indignant, Greece, that you have left your king surrounded with dangers, and in the midst of his enemies."

The soldiery were deeply agitated by this address, and felt the keenness of these reproaches; yet they were so exhausted with recent fatigue, they were so impatient to return to their beloved native soil, and were so terrified by the exaggerated accounts of the Ganges and Gangaridæ, that it was far from having the effect intended. The whole assembly, therefore, still observed that profound silence which is so much more expressive than any words. Even the veteran officers of highest distinction and most in favour with Alexander, though entirely agreeing in opinion with the great body of the army, deterred by the dreadful fate of Clytus and Calisthenes, who had atoned for their unrestrained freedom of speech, with their lives, for a long time refrained from expressing the sentiments of their hearts. The venerable Cœnus, at length, respectfully rising in the midst of the assembly, addressed Alexander in substance as follows: — "It is with extreme reluctance, O king! that I rise to return an answer not consonant to the wish of your address, because I am one of those favoured officers most devoted to your service, and who have shared most largely of your munificence. At my advanced age, men are indifferent to life; I plead not for myself, but for the army in general, whose united voice I am bound, by honour, faithfully to declare. Of the numerous forces that originally marched from Macedon on the Asiatic expedition, very few indeed remain with us; fewer still of those, who, like myself, passed the vigour of

youth in the service of Philip, your illustrious father! Broken down with incessant fatigue, or utterly disabled by wounds, how many reluctantly repose their weary limbs far from their native country, their relatives and friends, in the numerous cities thou hast erected to secure thy conquests; how many have been cut off by disease and pestilence in these eastern climes; how many perished amidst the snows of Paropamisus; how many feed the famished vulture on the plains of Bactria, glut the tigers of Hyrcanian deserts, or, ingulphed in the great rivers of Asia, have become the prey of the voracious alligator! Behold, Alexander, in the course of this long and arduous campaign, every head grown bald and every face furrowed with wrinkles and scars! Are these miserable remains of what *were* Macedonians, — of what *were* the pride and flower of Greece, — are these fit persons to explore new worlds beyond the Ganges, or roll the thunder of battle round the distant shores of the Eastern Ocean? When the Thessalian auxiliaries were wearied with the length of the campaign, they were permitted to return from Bactria, laden with spoils and costly presents, into their own country; but we, thy more faithful Macedonians, are only reserved for severer toils and renewed slaughter. The desire in their minds to revisit their native country is ardent, is insuperable; indulge, Alexander, their just claims, and once more lead these grateful and enraptured subjects back to Greece, which loudly demands thy presence, to allay the intestine divisions that distract it. There shall these aged veterans find repose from their toils, and peacefully enjoy the rewards of many a hard-fought day, while a new race, risen since our departure, in the vigour of their youth, and with all the zeal of their fathers, shall eagerly crowd around thy standard, and burn to follow thee to the remotest regions of the earth, against the Indians beyond the Ganges; the Scythians, who tenant the borders of the Euxine; the undaunted progeny of Carthage; or the untamed savages of the Lybian deserts. At present, thou art at the pinnacle of human glory, and terrible at the head of a brave, though reduced, army. But who can say what

dreadful reverses the Fates may ordain for thee among the Gangetic Indians? Remember, prince, that moderation in prosperity is a virtue, above all others, transcendently bright and eminent; and that vicissitude is the inevitable doom of mortality.”\*

The other generals afterwards joined in the representations of Cœnus, and the whole army confirmed the truth of them by renewed sighs and murmurs. Alexander, more irritated than convinced by all the arguments used to persuade him to retreat, abruptly broke up the assembly, and retired into his tent, where he shut himself up for three days in sullen reserve; refusing to see even his most intimate friends. He did this, as well to avoid farther solicitation, as in hopes, that, seeing him so fixed in his determination, the army might be induced to recede from their own. At the end of that period he again appeared in public, but found the troops still obstinately bent not to proceed, and the general murmur greatly increased. Matters were now growing too serious for Alexander longer to persist in his rash resolve. He disdained, however, the appearance of a forced compliance with the wishes of his army; and, therefore, ordered sacrifices to be offered for their safe passage and future progress. But the omens being represented by Aristander (probably at his own instigation) as utterly inauspicious, the king affected to pay that submission to the decrees of the gods which he refused to yield to the remonstrances of man. Upon the professed ground of heaven being inimical to his farther progress, he issued orders for the return of the army, which were no sooner proclaimed, than the sky was rent with the loudest acclamations of joy; the whole army rushing in a transport of affectionate gratitude to the royal pavilion, and calling down blessings without number and without bound on the head of their relenting sovereign.

Having thus fixed the Hyphasis (its eastern bank, according to Pliny) as the extreme limit of his progress, Alexander ordered

\* Arrian, lib. v. cap. 27. Curtius, lib. ix. cap. 3.



twelve magnificent altars of hewn stone, fifty cubits in height,\* to be erected on the spot, to the twelve greater deities of Greece, and consecrated them as lasting monuments of his labours and expedition. Plutarch informs us, that these altars remained standing in his time, and that the Indians from beyond the Ganges used to come and sacrifice upon them;† (to their native deities, we must presume, in memory of their deliverance from the terrible scourge of an army that had desolated the rest of Asia.) We are informed by Curtius, that, previous to his return, he caused the lines of intrenchment around his camp to be extended to three times their usual circuit, ordered beds of a vast size to be prepared, as for soldiers of gigantic stature, and mangers and bits of bridles of proportionate magnitude for horses, to be deposited there, with a view of imposing on posterity the belief that he had invaded India with an army above the common standard of men.‡ Arrian, however, is silent in respect to this puerile effort of deception, so unworthy of Alexander, and it is probably not fact. The erection of these altars took place, it should appear, below the conflux of the Beyah with the Zaradrus, or *Sut-tuluz*, the last of the five rivers of the Panjab, because modern geography confirms the truth of the statement made to Alexander, that there actually exists a *desert* between the lower parts of the latter river and the Ganges. Its name of Bey-Passa, whence the Greek Hyphasis was formed, is indeed lost, below the conflux intimated, in that of *Shetooder*; but the natural aspect of a country is a far better criterion for decision in these matters than the fluctuating names of rivers, of which how abundant and how varied are those of the Panjab may be known from the laboured enumeration of them by a RECENT WRITER, whose indefatigable industry and whose profound erudition, exerted on a barren, but important, subject of Eastern inquiry, will excite admiration when perhaps those rivers shall cease to

\* It is Diodorus Siculus who is thus particular in regard to their altitude, lib. xvii. p. 563.

† Plutarch in *Vita Alexand.*

‡ Curtius, in loco supra citat.

flow.\* On this ground of argument, Major Rennel conjectures their position might have been between Ardone and *Debalpour*, the Dædalla of Ptolemy. After the above solemn and decisive testimony from the page of Grecian history, that Alexander advanced no farther eastward than the Hyphasis, it would be an useless expenditure of my own and my readers' time, to examine the details of Oriental writers, (although sanctioned by a solitary passage in Justin,†) respecting the conquest, by Secander, of the remotest eastern regions of Asia, thus realizing his own ambitious dreams, and enumerating the immense presents which were paid as the price of peace by Keid, the potent sovereign of ulterior India, and by Kha-Khan, an unheard-of emperor of China, in bars of gold, in rich silks, in costly furs, in bags of musk, and in aromatic woods.‡ If the SHAH NAMEH and SKANDER NAMEH contain nothing on this subject more consonant to probability than such accounts as these in Mirkhond, it were better, for the cause of genuine historic truth, that they should remain for ever untranslated. Had such events really taken place, it would have been impossible for the vanity of Alexander, and the Greeks who accompanied him, to have concealed them; or of historians, like Curtius, to have blazoned them with all the pomp of declamation and all the splendor of panegyric.

\* I cannot omit this opportunity of acknowledging my private as well as public obligations, during the progress of my two Works, now rapidly approaching to completion, to the respectable author of *The Voyage of Nearchus*; and I most cordially join with another celebrated, but *unknown*, writer of the day, to whom also I am under the deepest obligation for well-meant, but, I fear, ill-merited, applause, in opinion that "it is impossible to name such another work as DR. VINCENT'S, with all the learned illustrations, produced under the labour and constant pressure of so important an occupation as the conduct of a great public school." — *Shade of Peps*, p. 74, second edition.

† Justin positively asserts that the Gangaridæ were among the nations conquered by the Macedonians. Lib. xii. cap. 8.

‡ See Mirkhond apud Texeira, p. 105.

The unbounded joy resulting from the gratification of their wishes, that pervaded the whole army, gave to the retrogressive march through the Panjab the air of a triumphal procession, as for a world already subdued. Every eye sparkled with hope, and every heart beat with transport, at the thought of revisiting their dear country, kindred, and friends. Returning, therefore, with all the celerity with which an army, so encumbered with spoil, *could* move, they soon reached the Hydraotes; and, passing it as rapidly as its obstructed current would permit, arrived at the Acesines, the current of which, though still impetuous, from the torrents rushing from the mountains and the incessant rains, ceased to appear formidable.\* Here, finding the city, which he had ordered Hephæstion to erect on its banks, completed, he invited the friendly inhabitants of the adjacent districts to take up their residence in it; and he farther contributed to its population, by permitting such of the foreign mercenaries in his army as were unable or unwilling to proceed, to make it their future abode. Hither, also, Abissares, king of the barbarous tribes of mountaineers, excusing his personal attendance by the plea of illness, a second time sent ambassadors, bearing presents and the tribute recently imposed by Alexander, who was pacified by his obedience; but, not yet wholly free from suspicion, to overawe that Indian, joined Arsaces with him in the government of those northern districts. About this period the brave and veteran Cœnus paid the debt of nature; and

\* In another valuable work of Arrian, he acquaints us, that Alexander having pitched his camp on the banks of this river, he was afterwards compelled, by the inundations, which were widely diffused over all the circumjacent level territory, to break it up, and remove to a great distance higher in the country: all which proves the innumerable obstacles with which the Macedonians had to contend during this their *summer* campaign in the Panjab. The periodical rains are known to begin in May and end in October. now it was in May that he first crossed the Hydaspes, and it was the 23d of October, according to Dr. Vincent's most accurate investigation, when he again embarked on that river for the ocean. Thus Alexander remained in the field during the whole period of their continuance. Timur and Nadir Shah acted more wisely, by carrying on in that country a *winter* campaign. The former entered Delhi in triumph on the 4th of January, 1399; the latter fought the battle of Cannaul, not remote from that capital, on the 15th of February, 1739.

Alexander, though sincerely afflicted at the death of so valuable an officer, could not avoid sarcastically remarking, that he had made a speech disproportionably long for the few days of his remaining life. Having again offered sacrifices on the banks of the Acesines, he recrossed that river, and pressed on to the Hydaspes, where he found the fleet which he had ordered to be built with the timber cut down in the noble forests in its neighbourhood, which Strabo expressly says abounded with fir, with pine, and cedar,\* in a state of great forwardness, he commenced the most active preparations for accomplishing his grand project of sailing down the Indus into the ocean. While these were vigorously going on, he received a seasonable supply of fresh troops, consisting of six thousand Thracian horse, headed by Memnon, and seven thousand foot, which Harpalus had sent him under the command of that general. Such expedition was used by the artificers, chiefly Phœnician and Carian Greeks, appointed to get ready this exploring fleet, that, in a few days, a navy, amounting in number to eighty triremes and near two thousand vessels of smaller burthen, was launched on the Hydaspes.

As we have advanced with Alexander through the progress of this arduous campaign, a variety of circumstances has successively occurred, that unanswerably confirm whatever arguments may have been previously urged concerning the grandeur and extent of his views, and demonstrate, that, though the geographical knowledge which this great conqueror had of Asia was incorrect, yet that he meant to have reached its most distant limits on the north and east. The obstinate opposition which he met with from the hardy Scythians checked his progress towards the Hyrcanian, or Caspian, Sea, which he idly supposed constituted its northern boundary; and the seditious murmurs of the soldiers prevented (at least according to the Greeks) his reaching the ocean eastward. His design of sailing down the Indus into the southern main was

\* Strabonis Geograph. lib. xvi. p. 654.

formed before he had penetrated into the Panjab, and in the apparent certainty of his being able to accomplish the latter object, though, for the present, foiled in executing the former. He intended, probably, that this vast river, rolling from the centre of the Higher Asia, should waft its wealth to its southern extremity, and, by the confining ocean, to Egypt itself; while a vigorous commerce, flourishing along the whole line of its extent, should cement a firm bond of interest and amity between the various nations who inhabited the regions near its source and those who cultivated its banks. The navigation of the Indus and the Persian Gulph is only a counterpart of the voyage down the Nile and round the coast of Egypt, where, to promote the same object, he laid the foundations of that great and opulent city, which, for eighteen centuries, excited the admiration and concentrated the commerce of that world of which Alexander's aspiring mind had planned the total subjugation. The king himself had already announced, and the papers found after his decease, among other still more important projects, confirmed, his future intention of sailing from the Persian Gulph, and coasting round Africa to the pillars of Hercules. His anxious wish was to leave no enemy behind sufficiently powerful to interrupt that amity and impede that commerce. With these introductory observations, from necessity summary, the voyage down the Indus, and the perpetual conflicts with the nations on its banks and those on the desert shores of Gedrosia, will be rendered at once more interesting and intelligible.

Every thing being at length ready, and the protection of the gods having previously been implored, by oblations more than usually magnificent, on the 23d of October, at break of day, Alexander, with a considerable part of his army, consisting of the archers, Agrians, the light-armed infantry, and some cavalry, went on board. Taking his station conspicuously on the prow of his ship, the king then poured out libations from a golden goblet, and solemnly invoked the three great rivers, the Hydaspes, the Acesines, and the Sinde, down

whose streams he was successively to descend to the ocean: Hercules, also, and Jupiter Hammon, he endeavoured to render propitious by renewed sacrifice. Immediately after, all the trumpets sounding, which was the appointed signal, the fleet unmoored, and, under the guidance of those experienced mariners who assisted in its fabrication, glided leisurely and majestically down the tranquillized current.\* Imagination can scarcely conceive a grander or more picturesque scene than was now presented to the view of the natives, who anxiously flocked to the river-side in immense multitudes, and beheld with astonishment the number and magnitude of the vessels; while the sound of martial music, the clash of arms, the dashing of the oars, and the acclamations of the rowers, reverberated at intervals from the lofty overhanging shores on each side, contributed highly to increase the splendor and variety of this interesting scene. That part of the army, not on board with Alexander, had marched some days before, in two divisions, along the banks on each side of the Hydaspes; — the one consisting of a considerable body of horse and foot, under the command of Craterus, occupied that on the right; the other, under Hephæstion, and comprising the major part of the army, paraded on the left. Over the whole fleet Nearchus presided as admiral, and Onesicritus commanded the royal galley.

The respectable author, mentioned above, with such deserved applause, having so recently gone over this scene of Alexander's exploits in India, there is the less occasion for my entering with minuteness into this portion of the Indian campaign; except, indeed, such parts as more particularly concern his excursions from the river into the country adjacent to it. Upon these, Dr. Vincent has but lightly touched, confining himself more generally to the avowed object of his learned discussion,—the navigation of the fleet. I shall, how-

\* Arrian, lib. vi. cap. 4. Curtius, lib. ix. cap. 4. According to the latter of these authors, the embarkation took place at the Acesines; but Arrian's is the more connected and probable account, and that is what I have adopted in the text.

ever, omit no circumstance of importance; nor, though straitened for room, aim to be concise at the expense of clearness.

On the third day after the embarkation, the fleet arrived at the point where Craterus and Hephæstion had received previous orders to encamp on each side of the river, and at this point both fleet and army waited two days for the arrival of Philip, governor of the provinces on the west of the Indus. On the arrival of his detachment, Alexander immediately ordered him to march with that division of the army to the Acesines, and, descending down the banks of that river, to trace its progress and explore its windings. He likewise dispatched Craterus and Hephæstion on other expeditions, and, continuing the navigation for five days longer, arrived at the confluence of the Hydaspes and the Acesines. The resistless impetuosity and terrific noise, with which these two great rivers rushed together in a rocky and contracted channel, so astonished and intimidated the rowers, that they dropped their oars, and the vessels for a time became the sport of the agitated waters. Many of them were nearly absorbed in the vortex of the furious eddies that covered its whole surface; others were with the utmost difficulty prevented from striking against the rocks; many were dreadfully shattered by being borne violently against each other; and two, in particular, were dashed to pieces by this concussion; while nearly all the soldiers on board of them perished. The officers of the fleet had been forewarned of this danger, but the suddenness and magnitude of the alarm induced a momentary dread that suspended exertion. They soon, however, recovered from their astonishment, and, as nothing but the most vigorous efforts could now save them, every arm was extended with redoubled energy, and the ships were soon propelled beyond the confluence into a wider channel and smoother current. Alexander perceiving, on the right side of the river, a kind of bay sheltered by a rocky eminence protruding into the stream, immediately steered into it, and there refitted his shattered vessels. While these repairs were going on, he was by no means inactive. The obstinate

opposition of the Malli had roused his resentment; and he was determined completely to bend the neck of that high-spirited people beneath the Macedonian yoke. The Oxydracæ also had again leagued with them to obstruct the progress of his army in the southern provinces, and he now meditated against both nations the severest vengeance. Before, however, he formed his grand attack upon these confederated people, he landed with a strong force, and penetrated to a considerable distance into the adjacent country, in order to overawe the inhabitants and prevent their sending any succours to his enemies. After widely ravaging that territory, the king returned to his fleet, where Craterus, Hephæstion, and Philip, had already arrived with the detachments they commanded.

Effectually to accomplish what he resolutely designed, Alexander having first ordered the forces under Philip, together with the elephants, to be transported across the Hydaspes, now made a four-fold division of his army. He commanded Hephæstion, with the first of those divisions, to proceed five days march before the others. Ptolemy, the son of Lagos, with the second, was ordered to follow, at the distance of three days march, in the rear. He sent Craterus and Philip towards the point of junction of the two rivers; and he himself, with the third and greatest body of the army, pressed on into the centre of the enemy's country, who, thus urged and surrounded from every quarter, must submit either to unconditional surrender or inevitable slaughter. The fleet, in the mean time, received orders to sail down the river to the confluence of the Accsines and Hydraotes, and there to await the arrival of these respective divisions.

Alexander himself, taking with him the auxiliary foot, the equestrian archers, and half of the auxiliary horse, immediately advanced rapidly, but silently, through a desert of considerable extent, into the very heart of the enemy's country; and, after marching the greater part of that night, the next morning arrived at the pre-



cinets of a fortified city of the Malli, near the shore of the Acesines, in which, for security, they had placed their wives and children; but, not conceiving that an enemy would march through that desert to attack them, were loitering unarmed in the adjacent fields, and were slaughtered in multitudes. The rest flocked for refuge to the city itself, and shut the gates upon their assailants. It was immediately invested by squadrons of horse; for, they had advanced with such celerity, that the infantry were yet at some distance behind. When at length they arrived, he did not employ them on this siege, but dispatched them, with Perdiccas at their head, and such horse as could be spared, to besiege another city in the neighbourhood, into which great bodies of the Malli had fled, with positive orders to blockade it only, and not to storm the works till his arrival. He hoped by these vigorous measures to prevent the junction of any very formidable numbers in the field, and he took an effectual method to prevent any future opposition of those blockaded, by exterminating them without mercy, as their strong holds successively fell before the resistless energy of his own attacks. The ramparts of the first of these cities were carried without any very severe loss of time or men; but the enemy retiring into the castle, which was very lofty and difficult of access, for some time resisted their utmost efforts. Alexander, however, exerting his utmost activity and vigour to take it before the country around should be roused or the Oxydracæ come to their aid, it was, after an obstinate resistance, taken by storm, and its valiant defenders, about two thousand in number, put to the sword. With respect to the other city, commanded to be invested, Perdiccas, on his arrival there, found its walls dismantled, and the city itself entirely deserted by its inhabitants. The light cavalry were ordered to pursue the fugitives, and very many were slain in their precipitate retreat; but many also were preserved from destruction, by seeking shelter in the marshes and swamps, caused by the recent inundations, whither the horse dared not follow them. These cities are both without a name in any clas-

sical author, but their position Mr. Rennel determines to have been to the south, or south-east, of the part of the river from which he landed.\*

After a few hours of necessary repose from such continued toil, Alexander, pursuing his plan of secrecy and dispatch in subjugating the Malli, when night approached, set off at the first watch, and, marching incessantly all that night, about the break of day reached the southern bank of the Hydraotes, a considerable distance above the confluence. He immediately forded that river, now considerably fallen, with all the horse, in pursuit of a large body of Malli, who were just then discovered crossing it. Many of them were overtaken and slain, and some made prisoners; but by far the greater part reached in safety a town of that district, strongly fortified by nature and art. Alexander waited the arrival of his foot to invest it, and at last took it by assault. In this instance he relaxed in his sanguinary conduct towards the Malli, and spared the prisoners who had made but little resistance. But he displayed no similar clemency on taking a city hard by, almost wholly inhabited by Brachmans, against which he next planted his engines of attack for daring to give shelter to their brave countrymen, and perhaps animating them strenuously to defend their religion and liberty. The Brachmans, seeing their case hopeless, after an ancient custom of their nation, collected together their wives and children, and, setting fire to their houses and furniture, perished together with them in the consecrated flame of sacrifice to the gods of India.†

Unconditional surrender being the easy terms of life offered to the Malli by Alexander, their hardihood in persisting to resist impresses the mind with high ideas of the intrepidity of that ancient tribe of Indians, who, probably, in after-periods, travelling southward, conferred their name on the coast of *Malabar*; at least a considerable district of the peninsula at this day goes by the name of *Malleam*.

\* Memoir, p. 97.

† Arrian, lib. vi. cap. 7.

Rather than submit to that disgrace, they every where fled to the desert, and buried themselves in the deep recesses of the forest. They were pursued, they were massacred by thousands; and Python and Demetrius, two resolute captains of horse, were dispatched with their troops to execute his vengeance. But all was ineffectual; the spirit of the nation remained still unsubdued. At length, Alexander determined to march to their capital, in which, report informed him, the inhabitants of most of the smaller cities had taken refuge, and he hoped, by one decisive stroke, to end the contest. On approaching the walls, however, he found them dismantled, and the people retired beyond the Hydraotes, on whose steep banks they had drawn up their forces, to the amount of fifty thousand men, and seemed determined to contest the passage should he again attempt it. Alexander instantly plunged with his cavalry, exceedingly disproportionate in point of number, into the stream, while the Indians, astonished at his undaunted conduct, gradually and in good order retreated to some distance from the shore. The enemy, observing that the horse alone had crossed the stream, resolved to make an immediate attack upon him; but Alexander, seeing them drawn up with more than usual military skill, and in regular order of battle, and thinking it not prudent to come to close engagement without his infantry, contented himself with riding round them at a distance, while the equestrian archers galled them with their arrows. The choicest of the light-armed foot, and part of the phalanx, soon effected a passage; and the enemy now becoming diffident of their strength, fled to a fortified town that lay behind them, whither they were immediately pursued by Alexander, and closely besieged. That evening the remainder of the troops joined him; and, having reposed during the night, the next morning made a furious attack on the walls, burst open the gates, and compelled the enemy, as usual, to take refuge in the citadel. This circumstance, which occurs so often, may be elucidated, by observing, that the ancient cities of India are, for the most part, surrounded with walls of mud baked to a solid

consistency by the intense beams of a sun, nearly vertical, while the fort, built of brick or stone, is the only defensible part; often highly so against a very superior enemy. The king, without a moment's delay, gave orders that the walls should be scaled; and those orders not being put in execution with all the rapidity that marked his own ardent mind, he snatched a scaling-ladder out of the hand of a soldier, and, applying it himself to the wall, began first to mount the parapet, covering himself with his shield as he ascended. Peucestas, bearing the sacred shield of Pallas, mounted next on the same ladder. He was closely followed by Leonnatus and Abreas, an officer of such distinguished valour, that he received on that account, as well as for other essential services in former battles, a double stipend. Alexander had no sooner reached the summit of this battlement, than he began a dreadful contest with those who defended it, killing some with his sword, and driving others headlong down into the castle. The sight of the king thus conspicuously fighting, assisted only by the three brave warriors who had mounted the parapet with him, excited the utmost alarm for his safety in the minds of his soldiers; and the royal battalion of targeteers, climbing the ladders in haste to second him, with their weight broke them down, and thus the king, who was known by his brilliant armour and the terror of his aspect, was left exposed to a shower of arrows levelled at him by the archers stationed on all the adjoining battlements. Alexander, observing this, and knowing that he could not long retain this perilous situation, gallantly leaped down among the thickest of the enemy, resolving to conquer or perish. His example was instantly followed by his comrades in glory, and all four renewed the combat with desperate fury, especially the king, on whom the Indian general rushing sword in hand, was himself run through the body; and many others, who followed him, shared the same fate. Alexander, fixing himself against the wall, in that situation repelled every assault; and such was the fire that shot from his eyes, that nobody, at length, dared approach within the reach of his arm.

The dauntless Abreas, while fighting for his sovereign with his usual heroism, was struck through the temples with an arrow, and fell breathless at that sovereign's feet; at the same time another arrow, three feet in length, aimed from the same quarter, pierced through the breast-plate, and entered the body of Alexander. A vast effusion of blood ensued, which greatly alarmed his two remaining friends; the king, however, retained his equanimity, and valiantly defended himself against a host of foes who assailed him at a distance. At length his strength began to fail him through the great loss of blood; a dizziness came over his eyes; a chilly damp bedewed his limbs; and the conqueror of Asia fell prostrate upon his shield. Peucestas immediately covered his body on one side with the sacred shield of Pallas, and Leonnatus, with his own shield, guarded it on the other. Both were dreadfully wounded, but both forgot their own sufferings in those of their master. The Macedonians, without the castle, in the mean time, were not idle. Impatient to succour their prince, they supplied the want of scaling-ladders by large iron pins forcibly driven into the wall, which was of brick; and, by means of these, with mutual assistance and strenuous exertion, they, with great difficulty, ascended to the top. On observing the king prostrate and bleeding, they set up an outcry of horror, and, rushing down from the heights, formed themselves around his body into an impregnable rampart. Others, following them over the wall, attacked the terrified enemy with redoubled fury; and, at length, by the exertions of others, a gate between two towers being forced open, and a part of the wall thrown down, admitted the body of the army, who now inflicted a tremendous vengeance upon the inhabitants for the (supposed) murder of their prince. Every soul found in the city and citadel was put to death; and the acclamations of loyal grief were soon drowned amidst the more piercing cries of pregnant women and infant children, devoted to promiscuous slaughter. Of this nameless city Mr. Rennel, in his small map, has pointed out the probable situation about ten miles above the conflux, and "some-

what below the scite of Toulomba, a famous pass on the Rauvee, between Lahore and Moultan.”\*

After this merciless slaughter of the inhabitants of that unfortunate city, the attention of the soldiers was anxiously turned to the safety and recovery of the king. They bore him on their shields to the camp, and the utmost solicitude was visible on every countenance. When arrived at his tent, the arrow, which proved to be a *bearded* one, was extracted with the greatest tenderness and skill by Critodemus, a physician of Coos; but, from that circumstance, it being necessary to make a wide incision, a new and far more considerable effusion of blood took place, with which he fainted away, and life seemed at the last gasp. The effusion, however, being expeditiously stopped, he gradually recovered, and recollected his surrounding friends. The whole of that day and the following night the army remained under arms round his tent, and never quitted their posts till they heard he was entirely out of danger. In the mean time tidings of this disaster had reached the camp at the confluence of the Hydraotes and Acesines, where the fleet had arrived, and been met by Hephæstion with his division. These tidings were presently followed by a rumour of his death, which struck the whole camp with consternation and dismay, and was likely to be productive of the most fatal consequences. To prevent these, Alexander finding messengers and letters, contradicting the report, of no effect, and that a general insurrection would probably take place, ordered a vessel to be got ready to convey him, ill as he was, down the Hydraotes. On the poop of that vessel was hoisted aloft the dome of the royal pavilion, so as to be conspicuously seen by the whole army, and as, in descending, he passed along the crowded shore and the fleet, whose decks were covered with enraptured spectators, he condescendingly waved his hand to them, and smiled, while the high banks and the neighbouring woods resounded with the loudest

\* Arrian, lib. vi. cap. 10, 11, and Rennel's Memoir, p. 98.

acclamations of "Long live Alexander; health and prosperity to the conqueror of Asia!" When he was sufficiently recovered to mount his horse, these bursts of transport were repeated; and every one flocked impatiently round him; some eagerly embracing his knees and his feet, and others happy to touch even the garments of their beloved sovereign; bearing before him triumphal garlands, and strewing the way with the gaudy flowers that shoot up so luxuriantly after the rains in that delightful region of Asia. At the same time the officers besought him never more to expose himself to similar perils, but to remember, that the duties incumbent on the general and the private soldier are essentially different. Alexander is reported, by Arrian, to have been offended by the freedom of these admonitions; but it is impossible to conceive that he had a heart so depraved and callous to the noblest sensibilities of human nature.

The Malli, defeated in every engagement, and half exterminated, now began to think seriously of making their peace with an enemy, at once so vigorous in his attacks and so superior in the science of war. They, therefore, dispatched heralds to Alexander with offers of that unconditional submission which they had so long and so resolutely refused. The Oxydracæ, or people of Outch, also, finding their efforts to form a junction with their old allies frustrated by the rapid march of the king through that dreary desert, and, in short, that opposition to a power which swept the whole country before it would be utterly ineffectual, reluctantly submitted to their fate, and sent ambassadors to purchase peace with the surrender of those liberties which they so highly prized. Alexander, anxious to accomplish the greater objects to which war was only subservient, readily accepted the submission of both. The territories of the former he added to the prefecture of Philip, charging him to keep over them a vigilant eye and a strong arm: of the Oxydracæ he demanded, by way of security for their future fidelity, no less than a thousand of their principal citizens at once to serve as hostages, and add to his triumphs, by being enrolled in his army. With these

terms they complied, and with the thousand hostages required, gratuitously sent him, in proof of their sincerity, five hundred chariots of war, with their horses and drivers, completely equipped for action. With this mark of attention, Alexander was so well pleased that he returned the hostages, declaring, that a nation so generous could never be stained with the base crime of perfidy. While he continued at this place waiting the full restoration of his health, he enlarged his fleet by the addition of several vessels which he caused to be built; and, thinking the point of the confluence a proper position for erecting a city and fort, (a city for the purposes of *commerce* and a fort to overawe the turbulent nations around,) he added another Alexandria to the number of those already founded on Indian ground; but of this city no vestige remains.

At length, Craterus, with the forces and elephants, being again transported over the stream, Alexander embarked with seventeen hundred auxiliary, an equal number of light Macedonian, horse, and ten thousand foot; the other divisions of the army marching, as before, along the two opposite shores. He soon reached the point at which the Acesines, swollen with all the rivers of the Panjab, discharges itself into the main stream of the Sinde, and at this confluence he waited some time for Perdicas, who had been engaged in reducing the neighbouring tribe of Abastani. While he remained here, he was visited by Oxyartes, the Bactrian, and father of Roxana, whom, in commission with Python, he constituted governor of all the country south of the confluence of the Acesines and Sinde, as far as the ocean; having already fixed on that confluence as the termination of the government of Philip. At this confluence, also, invited by the situation and induced by similar motives, he erected another Alexandria; and, leaving with Philip the Thracians and such other troops as could be best spared, for its defence, he proceeded down the river till he arrived at the territory of the Sogdi, (the Sabracæ of Curtius and Sodracæ of Diodorus,) who seem to have submitted without any opposition. At this station, also, he



built a city and fort, and constructed dock-yards, in which he both repaired his fleet and built additional vessels. Dr. Vincent has produced very forcible reasons for fixing the modern *Bhakor*, a circar of the ancient soobah of Multan, as the scite of the Sogdi;\* and Mr. Rennel, in a corrected account of the Sinde navigation, has placed Bhakor in 27° 32' north latitude;† with this difference, that he assigns the tract in question to the Musicani, to whose domains, after a short delay, the fleet descended.

The reigning sovereign of this people, one of the most powerful and wealthy in this region of India, had neglected to send either ambassadors to solicit, or presents to purchase, peace of Alexander, and had consequently incurred his extreme displeasure. The king, on arriving on his frontier, lost not a moment in disembarking a large portion of his army, and marched to his capital with intent to surprise him. The suddenness of the attack prevented all efforts of resistance on the part of Musicanus, and Alexander, on approaching his capital, was met by the Indian sovereign, at the head of a vast train of elephants, and accompanied with presents of immense value, which, with his whole kingdom, he submissively proffered as the price of pardon for the capital offence of not having previously prostrated himself before the conqueror of Asia. Alexander was easily prevailed upon, by his apparent frankness and generosity, to grant that pardon: he entered and staid some time in his splendid capital, the beauty and magnificence of which he greatly admired; and then returned the government of it into his own hands. Before he left it, however, as it was his intention to establish a chain of forts along the whole descent of the Indus, to secure the future safe navigation of that river at once for commercial and political purposes, he erected there a strong citadel, in which, to prevent revolt or innovation during a projected excursion into certain of the neighbouring kingdoms not yet subjugated, he left Craterus with a powerful force.

\* Voyage of Nearchus, p. 125.

† Rennel's Memoir, p. 292.

In pursuance of this project, the king marched, with all the remaining forces which he had embarked on board his navy, into the adjacent territory of the Oxycani, plainly recognized in the name and scite of the modern *Hajycan*, a circar or division of the province of Sindy. The sovereign, or rajah, as we should more properly call him, of that territory had been guilty of the same heinous crime with the king of the Musicani, in delaying to send ambassadors or presents to pacify the unprovoked invader of their country; and, before he could have time to retrieve the fatal error, Alexander, whose constant aim was to intimidate by the vigour and rapidity of his motions, carried by assault two of his principal cities, in one of which the unfortunate prince himself was found in arms, taken prisoner, and, as we hear nothing farther concerning him, probably fell the victim of his temerity. Of these cities, Alexander gave to his soldiers the unlimited plunder, securing to himself the elephants of the deceased prince. The terror of this example operated with the inhabitants of all the cities of that district to make that immediate submission, which could alone obtain safety to their persons and security to their property. The Oxycani, thus completely subjugated, he marched against Sambus, sovereign of the region of Sindomana, in which appellation we immediately recognize the province of Sindy, or that through which the river Sinde flows in the lower part of its course.\* On this point, however, a wide difference also subsists in the geographical decisions of Dr. Vincent and Major Rennel, with which I shall not interfere, but continue the narration principally according to the text of Arrian. Sambus was the sovereign of a mountainous tract of country situated near the territory of Musicanus, had previously submitted to Alexander, and been restored by him to his dominions; but, being at open hostility with Musicanus, on finding that prince honoured with the confidence and friendship of the conqueror, he dreaded this additional weight

\* Rennel's Memoir, p. 99.

thrown into the scale of his authority, and had taken the precaution of flight. If, however, Sambus could bring into the field such a numerous army as is assigned to him in Curtius, there was no very urgent necessity for so rapid a retreat. According to that historian, Sindomana, the capital city of Sambus, was forcibly entered through a subterraneous passage which the Macedonian miners had carried quite into the heart of the town; and, in the invasion of that country, no less than eighty thousand people were slain, independent of multitudes of prisoners. Dreadful devastation is also stated to have been made among the troops of Alexander by the poisoned lances of these savage mountaineers, and, among other brave men, Ptolemy is said to have nearly perished the victim of the deadly venom. The account of Arrian, however, is widely different, who records, that, at Alexander's approach, the gates of that city were spontaneously thrown open, and that the friends and domestics of the absent prince came forth to meet him with magnificent presents and elephants; and that, on explaining the real motives of the flight of Sambus, — the dread of the increased power of his ancient enemy Musicanus, — the king was pacified.\*

Hence Alexander is stated to have marched against another nameless city in the same province, inhabited principally by Brachmans, and these, on the precipitate flight of Sambus, had instigated the leading citizens, who had already submitted and been pardoned, to erect again the standard of rebellion. It was speedily retaken, and exemplary vengeance inflicted on the Brachmans who advised the measure. While the king was thus incessantly employed in subduing some nations and recovering others, intelligence was brought that Musicanus himself had taken advantage of his absence to break into open revolt. Alexander was enraged at this outrageous breach of faith, and immediately dispatched against him Python, the son of Agenor, with an adequate force for the reduction of his whole king-

\* Arrian, lib. vi. cap. 16. Curtius, lib. ix. cap. 8.

dom. This service he effectually accomplished, utterly destroying some of his cities, erecting castles in all the others, and, at the same time, leaving in them strong garrisons to prevent similar accidents in future. After a diligent search, Musicanus was also discovered, and brought in chains to Alexander, who ordered him to be carried back into his own territories, and there publicly crucified, together with those turbulent Brachmans, who, in this instance, not less than the former, had essentially contributed to the public disquiet. About this period, Moëris, the sovereign of Pattala, a noble island formed by the current of the river, arrived in the camp, and made a voluntary offer of his treasures and kingdom. Alexander received him with marks of great respect and kindness, restored to him the sceptre which he offered to surrender, and sent him back to his capital, with orders to provide every thing necessary for the entertainment of the fleet and army against their arrival in his territories.

Preparations were now made for continuing the navigation down the Indus; but, previously to the embarkation of the troops, Alexander dispatched Craterus, with a considerable body of horse and foot, as an escort to such of the auxiliary and Macedonian troops as were invalids, and might probably sink under the difficulties of the more arduous march which he secretly intended to take through Gedrosia to Babylon. These were to advance by the way of Arachosia and Drangiana into Carmania, and thence to proceed to Macedon. To his charge he also entrusted the elephants; those elephants which he plainly perceived must perish in the dreary deserts of Gedrosia, which he was resolved to encounter with the least incumbrance possible. Another important object, too, as Dr. Vincent has judiciously observed, the king had in view in planning this expedition, viz. more accurately to "survey and explore the extensive provinces of his empire."\* The preparations for the departure of the

\* Voyage of Nearchus, p. 137.

fleet being at length completed, Alexander, with that division of the army which had usually embarked with him, went on board; the other divisions marched, the greater, under Hephæstion, on the one side\* of the Indus; the inferior, under Python, on the opposite bank: the latter had orders to colonize the cities newly erected on the coast with all the inhabitants that could be procured from the adjacent districts, and, having performed this service, to meet the king at Pattala. On the third day of his progress down the river, Alexander received the unwelcome intelligence that Mœris had assembled his Pattalans, and, with the whole body of them, had fled into the deserts, leaving all the towns deserted and the fields destitute of husbandmen. On this intelligence, the fleet proceeded with greater dispatch, and soon reached Pattala, discovered in the name and nearly in the scite of the modern *Tatta*, the capital of the Delta, formed by the waters of the Indus. This tract, the gift of that great river, during the immense period which it has continued to roll, extends in length about one hundred and fifty miles along the sea-coast; and its greatest depth from the most prominent part of the base to its apex is one hundred and fifteen miles. The lower region of this Delta is throughout intersected by numerous creeks and rivers; towards the middle it is a desert of burning sands; and is every where totally destitute of trees. The upper parts of the Delta, however, are said to be well cultivated, and to yield abundance of rice.

August.  
Before Christ,  
327.

On the arrival of the fleet at Pattala, the light infantry were first disembarked, and ordered to pursue the fugitives with the utmost celerity, and invite them, by every possible argument, to return to

\* Arrian does not specify on which bank Hephæstion marched; Dr. Vincent, in consequence of his prior hypothesis supported in reluctant opposition to Major Rennel, determines it to be the eastern bank; and yet, from the orders given to Python to collect the Indians for colonizing the garrisons, one would incline to think the eastern as the more populous, and properly the *Indian*, shore would be the one better adapted to the professed purpose of the march of the latter commander.

their habitations and the cultivation of their lands; promising them liberty unrestrained and property uninjured. On this many of them returned; but, when Hephæstion was shortly after dispatched to erect a fort in the city, and other detachments were sent into the country to dig wells and render the barren tract habitable, the perfidious Pattalans fell furiously upon them, and wounded and killed many: they were, however, finally defeated with great slaughter, and driven back to their deserts. Alexander, determined in his views in regard to Pattala, on receiving this intelligence, reinforced those detachments, and gave orders for the immediate construction of a spacious harbour and a naval arsenal, at the point at which the Indus divides itself into two great branches, and rolls in two impetuous currents into the ocean. He came also himself on shore, and in person assiduously superintended the carrying on of works of the highest importance to his future projects. After staying some time on shore, and taking an accurate survey of the country and the coast, Alexander re-embarked with the same number of forces as he had usually taken on board; and, being resolved to sail out of the mouth of the Indus into the ocean, he ordered Lconnatus, with a thousand horse and about eight thousand infantry, to march quite through the Delta, with a view more fully to explore it, and afterwards join the fleet on the opposite side. He then selected the stoutest and best sailing vessels of the fleet, and descended down the right channel; but, not being able to procure a native pilot, and a violent storm arising on the following day, from their ignorance of that channel, it received great damage, some vessels being dashed against each other, and others driven violently on the bank. A sheltering bay being fortunately found near at hand, the injury done the fleet was soon repaired, and Pattalan pilots being at length, though with great difficulty, obtained, owing to the terror their Grecian visitants inspired, the voyage was continued down to a point in the river where it expands two hundred stadia in breadth (twelve miles) near the mouth: and here a new and unexpected calamity befel them; a

calamity that had nearly proved fatal to every hope of navigating the Indian Ocean. The tides at the mouth of the Indus are said to rise higher than in any part of the world: Alexander and his Greeks could not have been ignorant of the ebbing and flowing of the sea, which they must have witnessed in the Mediterranean; but *there* it is gentle, gradual, and scarcely perceptible, to what it is on the shore of the vast Indian Ocean, and especially on the Bay of Cutch and the Guzzurat coast, where what is called the BORE comes rushing on with a sudden and impetuous influx, rising many feet above the surface of the sea, and bearing a most terrific appearance. The great obstructions, also, accumulated in the course of ages at the mouth of the Indus, and which at the present day are far more considerable than in Alexander's time, must have greatly contributed to the sudden swell of the waters; and these circumstances, well considered, effectually vindicate the Macedonians from the censures of petulant criticism, when they are represented as in the highest degree astonished and alarmed at such an uncommon phenomenon. The violence of the bore was so great, aided by tempestuous gales from the ocean, as to upset some of the vessels and drive others on shore; which, on the retreat of the waters, were left a-ground. At the return of the tide, however, those that stuck in the mud were again elevated and floated off, while most of those that lay inclined on the sand were swept away or dashed to pieces by its fury. This second misfortune being repaired as well as circumstances would permit, Alexander dispatched two of the transports before the fleet, with orders to explore a certain island at the mouth of the river, which, he was informed, contained commodious harbours and abounded with fresh water; and, this intelligence being confirmed at their return, he commanded the fleet to anchor there, while he himself, with a few select vessels, sailed out of its mouth to a second island, which lay about two hundred stadia beyond the former, and, boldly launching out into the vast ocean itself, enjoyed the sublime gratification for which he had so long and so ardently

panted, and for the attainment of which he had cheerfully borne so many toils. Here he sacrificed bulls to Neptune, imploring the protection of that deity for his future enterprizes on his domain, and threw the slaughtered animals into the sea. Then, in a transport of delight, he poured out libations from golden goblets, which, with all the other sacred vessels used in the oblation, he committed to the bosom of the deep; and, having thus successfully explored the southern extremity of Asia, he rejoined his fleet, which was now fully repaired, and returned triumphantly to Pattala.

On his arrival at Pattala, he found Python, with his forces, returned, after having effectually executed their commission. The harbour and arsenal were also in great forwardness, under the continued care of Hephæstion, whom he now commanded to fortify them, and prepare for the reception of his whole fleet till the time of navigating the Persian Gulph should arrive. After issuing these orders, being determined to explore the other great branch of the Indus, and see if through it a more easy and secure passage to the ocean might not be found, he sailed down the eastern current, denominated *Nala-Sunkra* in the modern geography of India, till he arrived at a vast lake formed by the river itself and other confluent waters near its mouth. Into a creek, or small bay, of this lake, the pilots were ordered to steer the long galleys, and land Leonnatus with the greater part of the forces, while the king himself, with some biremes and triremes, pressed forward with eagerness a second time to view the great Indian Ocean. He found this passage more commodious than the former, and, going on shore with a few battalions of horse, into the country of Sangania, which from Alexander's to Hamilton's time has been infamous for nourishing a brood of pirates, he proceeded for three days along the coast in search of some commodious bay for the security of his fleet from future storms, and employed his soldiers in digging wells as they advanced, in order to open an easier communication through the desert



to Guzzurat,\* and forward those commercial purposes, which, wheresoever he moved, his conduct proved he had deeply at heart. He then re-embarked, and, arriving at the part of the lake where Leonnatus had landed, the station appearing to his discriminating eye an important one, he ordered a dock-yard to be built, fixed a sufficient garrison there for its defence, and left them provisioned for four months. The fleet then steered back to Pattala, where he immediately commenced the preparations for his arduous, but not frantic, march through the Gedrosian deserts.

It was, we have seen, in May of the year 327 before Christ that Alexander passed the Hydraspes: towards the end of October following, he embarked at Nicæa on the Indus; he spent nine months in sailing down to Pattala, where, according to the most accurate computation of Dr. Vincent,† he arrived about the end of July or beginning of August in the following year. By the same authority, he passed a complete month in navigating the two branches of the Indus below Pattala, and, early in September of the same year, he set off on his return, by land, to Persia.

Although to mark the gradual progress of policy and war, by which a nation so remote, and comparatively in every respect so inferior, as the Greeks, became, however short their reign, the conquerors of India, it was necessary to take a very extended review of the previous transactions of that nation with the Persian sovereigns, the lords of Western India; yet that conquest having been achieved and the particulars largely detailed, there exists no necessity for any but the most concise and summary account of subsequent Grecian events till the death of the conqueror, and its consequence, the termi-

\* Dr. Vincent, p. 155. Consult his subsequent judicious remarks on the grand political projects of Alexander; for, of all his various historians and biographers, Plutarch and himself have alone done full justice to his public character; though it would be absurd to deny that his private one was obscured by infinite defects.

† Voyage of Nearchus, p. 158.

nation of their sovereignty. For, very bounded indeed was the authority of his successor, Seleucus, in that region, and the compact entered into by this monarch with Sandracotta (Chandragupta) put a final period to the Greek dominion beyond the Sinde. But the consideration of those matters must be left to some future historian who will exert on the subject the same unwearied industry, which, under a cloud of almost insurmountable difficulties, I have employed in investigating the dark and intricate mazes of its most early history. May he commence the task under better auspices, and be provided with ampler materials than it has fallen to my lot to enjoy!

For the important purposes already intimated, viz. the permanent security of his eastern conquests and the firm establishment of a vigorous commerce on the Sinde, Alexander, having long determined to open a communication with India by the way of the Persian Gulph, continued Nearchus in his station of admiral of the fleet appointed to explore that coast, with orders to meet himself and the army in Mesopotamia. As the season was unfavourable for its immediate sailing, and the Etesian winds, or, to speak in language more intelligible to an English navigator of the Indian Seas, the *monsoon*, that blows regularly six months, during winter, from the north-east quarter, and six months, during summer, from the south-west, having not yet shifted, the king set out nearly a month before the departure of the fleet, in order to facilitate its progress by exploring the country inland, reducing the savage inhabitants, digging wells, and procuring such provisions as could be obtained in a sterile country for its refreshment. It is the circumstance of his having failed in fully accomplishing these purposes, from ignorance of the utter barrenness of the country, that has prevented the real views of Alexander in exploring maritime Gedrosia from being more distinctly visible, and has been the occasion of branding with the character of insane temerity an expedition founded in consummate wisdom, and persevered in with the kindest attention to the welfare of his comrades in peril and in glory.

The Oritæ, a hardy independent tribe, if not absolutely of Indian origin, yet using Indian customs and manners, who inhabited the mountainous tract near the river Arabis, and known to the moderns by the name of *Belootches*, were among those delinquent nations who had neither sent ambassadors to the Macedonian camp nor offers of surrender. Against these, as against all the other Indian mountaineers, Alexander, meditating victory by surprise, led such a body of light-armed cavalry and infantry as appeared sufficient to compel their submission. The rest of the forces were left under the command of Hephæstion. At the approach of the king, the Oritæ dispersed on every side, and fled into the desert: but flight was not surrender; and Alexander, therefore, rapidly crossing the Arabis, a river remarkable for neither its width nor depth, marched all night through the desert, and in the morning found himself in the midst of a fertile and well-inhabited country. Here, permitting his infantry to take some repose, he divided his cavalry into small, but numerous, parties, and ordered them to scour the country in all directions; which was effectually done, vast multitudes of the natives being slain, and abundance of prisoners brought in. In this region was placed the principal town of the Oritæ, called Rambacia, to which, after having been joined by Hephæstion with the heavy-armed troops, he directed his progress; and, finding the situation well adapted for purposes of defence and commerce, he committed to Hephæstion the charge of erecting a city on the spot, with a strong fort to protect it, which is supposed to be the Arian Alexandria; for, Gedrosia (as Pliny, confirming this fact, informs us) was only a portion of the larger province of Ariana.\* While this undertaking was going on, Alexander, taking with him some selected cavalry, marched towards the frontiers of Gedrosia, where, in a certain narrow defile of the mountainous chain that intersects their country, the Gedrosians and the Oritæ had joined their forces with an

\* Arrian, lib. vi. cap. 21. Pliny, lib. vii. cap. 9.

apparent determination to defend it against the farther progress of the invading enemy. Notwithstanding, however, the decided advantage which their situation afforded them for that defence, on the near approach of the Macedonians, they abandoned the station they had taken, and, soon after, the latter of these confederated people, finding farther opposition hopeless, sent a deputation of their chiefs, offering the well-known price of peace with Alexander, — the unconditional surrender of themselves and their country. The terms were accepted, and those chiefs directed to collect their scattered inhabitants, and induce them to return to the deserted villages, under the positive assurances that obedience should secure them safety and protection. He appointed Apollophanes governor of the country of the Oritæ, and ordered Leonnatus, with a large division of the army, both horse and foot, to remain with him till the arrival of the fleet under Nearchus, for which he was directed to provide every possible accommodation; in short, to do what Alexander himself had personally intended to have done, had circumstances proved more auspicious, and had there not existed a necessity for entirely subjugating the turbulent savage tribes of Gedrosia. He was also directed to superintend the building of the new Alexandria, and invite the people of Arachosia and all the neighbouring districts northward to come and reside in it, under the protection of the Greeks.

Having thus left with those commanders his final instructions, with the remainder of the army he commenced that toilsome march through Gedrosia, on which some observations have already occurred, and with a few additional strictures on which this volume will terminate. As we have now wholly left Indian ground, and as the progress of the fleet to Mesopotamia has been so ably and minutely detailed by the author often cited above, a very summary narration of the principal events that befel the army and the fleet on their return can alone be inserted in these concluding pages. With whatever stigma of imprudence the preceding historians of

Alexander have branded this march through Gedrosia, they all unite in affirming, that, amidst every dreadful accumulation of human suffering experienced in a region wholly trackless and unexplored, from high drifted sands, scorching heat, corroding hunger, and ardent thirst, Alexander sustained the character of a great man and a consummate general, being ever the first to encounter difficulties and trample on danger; in labour indefatigable, by fatigue invincible; disdaining food while his troops were dying of hunger around him, and dashing from his parched lips the helmet of proffered water. Amidst the urgent perils of the army, he forgot not those of his fleet, and, on the presumption that they were arrived on the same desolate coast, made several strenuous efforts to succour them, by collecting grain where it could be found, and piercing the sands along the shore for water. But all his efforts proved ineffectual: the distresses of the army were too great to allow of any of the articles of life being spared for their comrades at sea; the seals fixed on the bags of corn, at best a scanty store, were burst open; and the wells, as soon as dug, emptied of all the water they contained; nor could Alexander punish a species of plunder too evidently dictated by the strong command of expiring nature. After struggling with famine and the pestilential winds of that burning clime during sixty days, with the loss of a third part of his army and nearly all the horses and camels, Alexander at length reached Pura, recognized in its ancient Arabian name of *Phoreg*, the capital of the Gedrosii, whither his fame and the terror of his arms had previously reached, and produced from the princes and chiefs, who governed in the more fertile districts of that country, as abundant supplies as they could procure for his exhausted forces. About this time, intelligence arrived that Philip, whom, it has been observed, he had appointed governor of all the country north of the confluence of the Acesines with the Sinde, had been murdered in an insurrection of the mercenaries left with him to defend his station; but that the native Macedonians had revenged his death upon the assassins. The king,

on this, sent orders to Eudemus and Taxiles conjointly to administer the affairs of that province till he could send another governor, properly qualified, to succeed him in that important portion of his Indian conquests. He also dismissed Apollophanes for neglect of orders, probably relating to the march through Gedrosia, and possibly intended to facilitate it, from his lieutenancy over the Oritæ.

After halting some days at this capital, he proceeded towards Carmania, (Kerman,) a province which exhibited in its appearance a perfect contrast to that of Gedrosia; being rich in pasturage and abounding with fruits and grain of every kind. On the first intelligence of his arrival in this province, the governors of Aria and Drangiana, together with those of the more northern provinces, hastened to the relief of the army with the choicest productions of their respective prefectures. They were also accommodated with an immense number of horses, camels, and other beasts of burthen, to replace those that had perished in the deserts, and the army now pursued its progress towards Babylon with festive joy, but doubtless not with that frantic Bacchanalian spirit of intemperance imputed to them by Curtius, who gravely tells his readers, that a thousand brave barbarians, rushing upon them, might easily have put to death the whole of the Macedonian army; and even Plutarch, the professed apologist of Alexander, has deviated so far from that character as to suppose so great a general would sanction, by his authority and example, so absurd an inconsistency.\* Solemn sacrifices offered to heaven for an army rescued from the jaws of famine, the customary athletic sports celebrated on those occasions of public thanksgiving by the Greeks, and possibly some more than usually splendid rites performed in honour of Dionysius Thriambos, or the Triumphant, and in memory of his Indian expedition, have probably been the foundation of this gross calumny on the memory of Alexander,

\* Curtius, lib. ix. cap. ult. Plutarch in Vita Alexand.

which is expressly contradicted by Arrian, who, in diametrical opposition to all this licentious buffoonery, represents him, on his very entrance into this frontier-province of Persia, as assuming the stern aspect of a severe judge, punishing with death the extortions of certain tyrannical governors in the remoter provinces, and acting the part of a wise and beneficent prince, in redressing the grievances of his new subjects. Still, however, his anxious thoughts were incessantly turned towards Nearchus and the fleet; and, fortunately, about this period, an interesting incident took place which proved the means of acquainting him with its fate, and once more introducing Nearchus to his affectionate sovereign. But, before we relate it, it will be necessary to attend *generally*, for the reasons above specified, to the operations of that fleet, and of the army left on the coast of Gedrosia under the command of Leonnatus for its assistance and protection.

October.  
Before Christ,  
326.

On the ceasing of the Etesian winds, or south-west monsoon, according to Arrian,\* though he was mistaken in that supposition, or, according to Strabo's more correct account, on the evening rising of the Pleiades,† which is fixed, by Dr. Vincent and his learned astronomical friends, to have taken place on the 2d of October, A. C. 326, about a month after the departure of the king himself, Nearchus commenced his hazardous expedition to the Persian Gulph. As it was in the face of the monsoon, he was most probably compelled to do so, by the hostility of the natives, no longer awed by the presence of Alexander, and, sailing down the Indus to its mouth, after doubling the rocky promontory of Eirus, now Cape *Monze*, in a few days he arrived at an island near that mouth, called Bibacta, where, finding the wind exceedingly boisterous, and a spacious and commodious harbour upon it, he took the prudent resolution of remaining at that station till the entire ceasing of the adverse monsoon. The troops were, therefore, disembarked, a camp was immediately

\* Arrian in Indick, cap. 21. w

† Strabonis Geograph. lib. xv. p. 721.

formed, and fortified with a wall of stone, by way of security against the attacks and depredations of the savage inhabitants. Nearchus was so pleased with this sheltered retreat from the tempestuous gales, that he honoured the haven with the distinguished title of the *Port of Alexander*; and the English editor of his Voyage has discovered its exact scite in the *Chilney* Isle of modern charts of the coast. However secure from the storm and the barbarous natives, the fleet was by no means so from the assaults of a more dreadful foe, FAMINE, and with difficulty supported life with the various species of shell-fish which they found scattered on the shore. To add to this calamity, they could obtain no water on the whole coast but what was brackish, and all this not only shews how little they were provided with stores for such a tedious voyage, but demonstrates that they must have been compelled to undertake it before they were fully prepared. After staying at Bibacta twenty-four days, the monsoon having at length become favourable, they continued their progress close along the shore till they arrived at the mouth of the river Arabis, a name still preserved in *Araba* and Cape *Arrubah* adjoining.\* The Arabis is stated, by Arrian, to be distant from the Indus a thousand stadia, little more than sixty miles; and on this navigation near forty days had already been consumed. After a short stay at the Arabis, the fleet again sailed, and, soon after, the monsoon being yet wavering, owing to a violent and sudden change of the wind, two galleys and a transport foundered; but, the Greek vessels ever keeping close to the shore, the crews saved themselves by swimming to land. They were now on the coast of the Oritæ, and had the happiness to meet with Leonnatus, bearing a seasonable supply of ten days provisions, which his vigilance had collected in that barren region. That officer, after the departure of Alexander, had been attacked by the barbarians and their allies, but had repulsed them with great slaughter. This fortunate congress with their countrymen, together with the supply, re-

\* Voyage of Nearchus, p. 182.



vived the spirits of the fleet. Such of the crews, however, as were dispirited or worn out with their past fatigues, were permitted to rejoin the army; and others, fresh and vigorous, were drafted from it, who cheerfully supplied their place on board the ships. Thus refreshed and recruited, the fleet continued its progress with little worthy of notice along the dreary Gedrosian coast to the next important station, Malana, (Cape *Moran*,) distant above sixteen hundred stadia, or about one hundred miles, from the Arabis. They next combated the horrors of a coast inhabited by none but savage Ichthyophagi, (or fish-eaters,) and extending seven thousand four hundred stadia, or four hundred and fifty miles, in a right line: a coast where they suffered every dreadful variety of human misery, from hunger, which they found nothing but fish and a scanty supply of meat, disgusting from its strong fishy flavour, to appease; and from thirst, which they could only slake with muddy or brackish water. They met, however, at *Mosarna*, on this coast, with one invaluable blessing, a Gedrosian pilot of good experience in these seas, whose skill and attention diminished the perils of the future voyage, as well as quickened its progress. The termination of this forlorn region and of their miseries they found at Badis, the *Cape Jask* of our maps, and they now with rapture began to coast along the beautiful and fertile shores of Carmania, where they found abundance of grain and fruits, and that still greater luxury, the purest water. At length the fleet arrived at the river Anamis, at the mouth of which stood a town, called by the Greeks Harmuzeia, synonymous with the modern *Ormuz*, which has since conferred its name on the whole Persian Gulph, and is justly deduced by our learned geographer from the radical word Hormuzd, or Oromasdes, the beneficent deity of the ancient Persians. At Harmuzeia the harassed crews of the whole fleet exultingly went on shore, and reflected with pleasure on their final escape from so many and such urgent perils. A camp was formed on the spot, and strongly fortified with a rampart and ditch; the vessels were also hauled on shore, as well for security as that

they might undergo such repairs as appeared necessary after their late tedious voyage.\*

An idea was at this time forcibly impressed on the mind of Nearchus, that the army of Alexander was still in Carmania, and he determined to explore the interior of that province, and gain, if possible, some intelligence concerning the progress of the army and its distance from the shore. In the mean time, some more curious individuals of the fleet, happening to wander farther into the country than their comrades, by accident met a person clothed in a Grecian vest, and speaking fluently their native language. Their astonishment was extreme, mingled with inexpressible delight at meeting with an inhabitant of their own country on so distant a shore, and after such severe suffering. A variety of anxious questions was immediately addressed to the equally-surprised stranger, who confessed himself to be a Greek, and informed them that he had strayed down thither from the camp of Alexander, who, with his whole army, had some time before entered Carmania, and at that moment was at no great distance. He was immediately conducted to the admiral amidst the loudest acclamations of joy. On confirming to Nearchus the welcome tidings, and informing him that in five days he might reach the Macedonian camp, the delighted admiral lost not a moment in preparing for his journey thither. Alexander, by the zeal of the Greek governor of the province, who hurried to him by the nearest roads, was speedily informed of the safe arrival of the fleet on the Carmanian coast and the approach of Nearchus; and detachments, with carriages, for his accommodation, were sent out on every quarter; but these, not returning with the celerity his impatience expected, his mind was alternately agitated with the extremes of hope and despair; and the latter predominating, the prefect was ordered into confinement for being the bearer of false intelligence. In fact, so totally altered by

\* Arriani Hist. Indic. cap. 33.

their continued sufferings were the countenances of the Greek admiral and his comrades, their skin was so parched by the scorching sun and wind, the hair of their heads and beards was grown to such an enormous length, their whole bodies were so emaciated, and the vestments that covered them were so worn and tattered, that the messengers dispatched did not at first know them. Mutual inquiries, however, making them acquainted with each other, the wearied travellers mounted the carriages sent for them, and were driven to the tent of Alexander. At a distance, that prince was so struck with horror at their squalid appearance, as immediately to conceive the idea that the fleet had been cast away on the Gedrosian coast, and that these were a part of the miserable remains of the shipwrecked crew. On their nearer approach, he soon recognized and eagerly ran to embrace Nearchus; and, on being assured by him of the safety of the fleet and army, no rapture could exceed Alexander's. The tears streamed from his eyes; he swore by the Greek and Lybian Jove, that the preservation of his fleet was an object dearer to his heart than the conquest of Asia; and that, had it been lost, the dominion of the whole earth could not have made him amends for it.\* The Carmanian governor was now liberated and amply rewarded; the most magnificent sacrifices were gratefully offered to Jupiter, Hercules, and other celestial deities, as well as to Neptune and the inferior gods who reign in the region of waters; splendid sports were exhibited, at which the king himself assisted, and joyfully led the triumphal train; and Nearchus, after being publicly crowned with chaplets of flowers, and having received the ardent thanks of his sovereign for his zeal and perseverance, was dispatched to the seashore, with orders to prosecute his voyage, and again to join his enraptured sovereign in the province of Susa.

On Alexander's first entrance into Carmania, he was joined by Craterus with the invalids and the elephants, whom, we before ob-

\* Arrian. Hist. Ind. cap. 34, 35.

served, he had dispatched westward from the Indus through the more practicable country of Arachosia and Drangiana. These, with the greater part of the army, the elephants, camels, and other beasts of burthen, were now ordered to proceed, under the command of Hephæstion, to Susa, by the way of the sea-coast, not only because that region of Carmania was the most favourable for a winter-march, but that they might be at hand to render every possible assistance to the fleet, and occasionally be assisted by them. The king himself, with a considerable body of light troops, infantry and cavalry, took the road to Pasargadæ, in Persia, to visit the tomb of Cyrus, which had been plundered of immense wealth, to punish the robbers, and settle the affairs of that province and Media. He then returned to meet the fleet at Susa, to the farther progress of which we must now return, though only to notice its transactions with the brevity proposed.

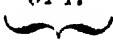
Nearchus, having but a slender guard with him, and the Carmanians not being wholly subdued, encountered some difficulties before he regained the part of the coast where his fleet lay; but having at length reached it, having also offered sacrifices to Jupiter Soter for his preservation, and exhibited gymnastic exercises on the shore, he ordered the ships to be unmoored, and joyfully resumed the navigation of the Persian Gulph. The whole length of the voyage along the Carmanian coast from Badis, or *Cape Jask*, where it begins, to Kataia, (*Keish*,) where it terminates, is stated by Arrian to be three thousand seven hundred stadia; the Carmanians are represented as living after the Persian manner, as using the same arms, and observing the same martial discipline. They now entered on the navigation of the coast of Persis, the province properly so called, a navigation of four thousand four hundred, or, as amended by our British Strabo, five thousand eight hundred, stadia, amounting to three hundred and sixty-two English miles. The fatigue of this long voyage, however, was mitigated by a pause of one-and-twenty days at the

mouth of the river Sitacus, (now *Sita-Reghian*,) down whose stream Alexander, ever vigilant for the preservation and comfort of his fleet, had contrived to send a large supply of corn from the interior parts of the province. At this station, too, they drew on shore, and repaired such vessels as had received injury along a coast, recorded by Arrian to be remarkably crowded with rocks and shallows. That coast, however, terminated at the river Arosis, the modern *Endian*. The division of the coast of the Persian Gulph, along which the fleet bent its final course, was the maritime part of the province of Susiana; and this last was the shortest portion of the voyage, being stated by Arrian to extend from its eastern limit, the Arosis, to its western, the Pasitigris, no more than two thousand stadia, or one hundred and twenty-five miles. Every minute particular of this long and adventurous voyage, in those days of nautical inexperience, and on that perilous untried coast, is investigated in such a masterly manner by the author just referred to, that any more extended detail concerning it, than what is here given, would be an unpardonable intrusion on his learned labours; and to those pages, therefore, the curious reader and geographical inquirer are referred. It is sufficient for me to add, that, sailing up the Pasitigris, through a rich and populous country, to a village situated about nine miles up that river, the fleet there cast anchor, and waited for intelligence of the army's approach. The interval was filled up with the celebration of sacrifices to the gods, in gratitude for their protection during so hazardous a navigation, and with the festive games usual on such joyful occasions. That intelligence at length arriving, they again, for the last time, spread their sails, and proceeded triumphantly up the river to a bridge newly built over the stream, for the passage of the army. There they met with renovated transports of mutual joy; new sacrifices blazed to the gods; new games, of unparalleled magnificence, were instituted, at which Alexander solemnly placed, with his own hands, on the head of Nearchus, a crown of the purest gold, while

before him were again borne triumphal garlands, and his path was once more strewed with the loveliest flowers that grow in the gardens of Asia.\*

The subsequent events that took place, till the untimely period of the decease of Alexander, in less than two years after, are entirely unconnected with this history; and, were they not so, could not be detailed in it, for want of room. From this splendid scene, therefore, of festive triumph, of unbounded exultation for Asia subjugated and the Ocean explored, we must reluctantly turn the deploring eye to the dark chamber of death, and view this great prince, the conqueror of the East, in the full career of unrivalled glory, expiring at his palace in Babylon, the victim of continued and frantic intemperance, in the thirty-third year of his age, in the thirteenth of his reign, and in July of the year before Christ three hundred and twenty-four. It is, indeed, a sudden and terrible reverse of fortune; and the fact itself of his premature death, as well as the circumstances that led to it, afford an opportunity for those awful reflections which will properly terminate the final page of a history, devoted, through its whole extent, to uphold the great cause of REVEALED RELIGION, and vindicate the proceedings of PROVIDENCE: a history, which, on that account, will not fail to give pleasure to the expiring moments of the Author himself, and atone, it is hoped, for a multitude of juvenile errors.

July.  
Before Christ,  
324.



Something more, however, has been promised, and will be expected, previously to be said, concerning the wonderful man, whose exploits in the field and whose wisdom in the council have so long and with such peculiar interest engaged our attention.\* Those remarks will be concise, and, as usual, chiefly point to his political character.

Plutarch, the most intelligent and philosophical of his ancient biographers, and the only one who seems to have entered into the plans of Alexander in all the extent of the projector, has informed

us, that, when in his earliest youth, ambassadors arrived at Macedon from Persia, the prince discovered a profundity of observation and a political sagacity far beyond his years. Instead of indulging the inquiries of puerile curiosity concerning the splendor and magnificence of the Persian court, the numerous and superb palaces of Darius, the hanging gardens of Babylon, and other general topics of admiration in Asia, he was assiduous to learn the state of the public roads in the Higher Asia, the number and discipline of the troops which that monarch could bring into the field, and the peculiar station of the Persian monarch in the army when the line of battle was formed. Plutarch justly records this fact as a proof of the early maturity of his understanding and the extent of his designs. Let us now observe Alexander in the vigorous prosecution of those designs, stopping after the battle of Issus in the full career of victory, and, with high *apparent impolicy*, giving Darius an opportunity to recover his severe loss, and arm all Asia against him, for the purpose of reducing the maritime regions of Syria, of exploring Egypt, navigating the Nile, and erecting Alexandria on the spot best adapted to effectuate his purposes. After the battle of Arbela, in the pursuit of Bessus, let us again observe him *unnecessarily*, as it should appear, traversing the Northern Asia in every direction, warring on the Sogdians, and advancing to the very deserts of Scythia, to make himself personally acquainted with the whole theatre of his glory, and realize his views. That this, and not a wild thirst of conquest, was the principle on which he acted, may be collected from his conduct, when in those regions, in regard to the European Scythians, who sent an embassy to request his alliance, and which I purposely omitted to notice in any particular manner, till this concluding retrospect on the life and exploits of Alexander. Arrian informs us, that, when the ambassadors returned home, he sent back with them a select band of his friends, apparently to do them honour, and as a mark of respect and friendship for their nation, but in reality "to explore the exact situation of their country, the extent of their population,

whether the people were robust and warlike, their mode of fighting, and the arms used by them."\* This circumstance is of a very impressive nature, and connects a mode of thinking and a plan of action at two very remote periods of life.

At every commanding point throughout the whole of this extensive march, he erects cities and fortresses, which he peoples with Greeks, and makes immense depôts of arms in regions remote as Gaza and Candahar; on the banks of the Iaxartes and the shore of the Hydaspes; and constructs stupendous docks and havens at the mouth of the Nile and in the Gulph of Cambay. The part of his conduct more generally objected to by his accusers seems to be by no means the least praise-worthy; — his march through Gedrosia. That march, indeed, has afforded to some of his biographers an ample field for eloquent declamation, and to others an opportunity of unmerited censure. I have added my humble efforts to those of the Editor of the Voyage of Nearchus, to rescue so great a general from the charge of precipitation and temerity. The *preservation of his fleet*, and, in consequence, the *exploring of the country bordering on the coast of the Persian Gulph*, were the objects nearest his heart; for these much was to be dared, but *prudently* dared. If the sufferings of the army were *great*, *great* also was the stake and urgent the necessity. The event proved that Alexander had not formed a rash, though a bold, resolution; for, that event was prosperous; and, had he lived to have established his empire and completed the vast projects of his mind, there is no saying what unnumbered benefits might not have resulted from it, not only to Asia, but to the whole extent of the civilized world.

But the King of kings, who, from his higher throne, beholds, and, by his providence, regulates, the course of human events, in his eternal, but inscrutable, councils, had determined that Alexander should not accomplish the mighty designs his ambition had formed.

\* Arrian, lib. iv. cap. 1.



One of these, which was to enlarge and beautify BABYLON, and make that interdicted city the emporium of the world, was resolved on in express opposition to a solemn decree which had gone forth against it three hundred years before; the tremendous anathema that Jehovah would make it an *habitation for the bittern and pools of water*, and that he *would sweep it with the besom of destruction*.<sup>\*</sup> In vain, therefore, did the conqueror of land and sea attempt to repair the bank of the Euphrates, which, obedient to HIS voice, who first bade its waters roll, had burst its ancient mounds, and widely inundated the country. With equal probability of success he might have essayed to tear the centred sun from its orbit, or drain the bed of the ocean of the volume of its waters. By the divine fiat, and to promote its wonderful, but unfathomable, purposes, Alexander had already far exceeded the usual limits assigned to terrestrial power and human glory. He had also abused the exalted talents intrusted to him, by impiously arrogating divine honours both for himself and Hephæstion; by the grossest intemperance; and, amidst its excesses, by the foul murder of more than one friend! A conspicuous and terrible example of the divine displeasure, therefore, was in Alexander to be holden up to future conquerors and to distant ages. He had now finished the splendid but arduous task appointed him by the eternal decrees of Providence. The *spotted leopard*,<sup>†</sup> with rapid wings and ravening talons, or, as it has already been observed, he is elsewhere still more emphatically depicted, *the furious he-goat, from the west, with one horn*, (the DULCARNEIN of the Orientals,)<sup>‡</sup> who is represented by Daniel as bounding over the earth with such velocity as scarcely to touch its surface,<sup>§</sup> had finished his impetuous, his sanguinary career. The subverter, by the permission of heaven, of the

\* Isaiah xiii. 20.

† Dan. vii. 5.

‡ See page 591 preceding.

§ And as I was considering, behold an he-goat came FROM THE WEST, on the face of the whole earth, and TOUCHED NOT THE GROUND; and the goat had a NOTABLE HORN between his eyes. — Dan. viii. 5.

second great empire of the world, is now to descend into the same grave which held the vanquished Darius. The commissioned angel, that presided over a life pregnant with such important events; that, unknown to himself, guarded him at the Granicus; and spread over him, when prostrate among the Malli, a more powerful shield of protection than that of Pallas; was now commanded to elevate the destroying arm. At the banquet of Medias he presented to his lips the empoisoned chalice, and the infatuated victim drank it off to the very dregs.

END OF THE SECOND AND LAST VOLUME.



## ADVERTISEMENT.

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*THE expenses of this Volume, containing, besides the engravings, above seven hundred pages of letter-press, having very considerably exceeded the sum subscribed at Messrs. WALWYN'S, it is respectfully submitted to the generosity of those Noblemen and Gentlemen who kindly meant to exonerate the Author from the incumbrance of new involvements, on the score of printing, that a small additional sum, in proportion to that originally subscribed, be paid into the hands of those bankers, at N°. 150, New Bond-street. It is presumed, that a fourth thus paid in would satisfy every remaining demand for the printing, paper, and engravings, of this work; and the Gentlemen, who so liberally undertook the management of the former subscription, have promised to be again responsible for the right application of the money.*







